CATECHISM

OF

PERSEVERANCE:

AN HISTORICAL, DOCTRINAL, MORAL, AND LITURGICAL EXPOSITION OF THE CATHOLIC RELIGION.

TRANSLATED FROM THE FRENCH OF ABBE GAUME,

BY REV. F. B. JAMISON.

WITH APPROBATION OF
HIS GRACE THE MOST REV. DR. CULLEN,
ARCHBISHOP OF DUBLIN, ETC ETC.

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"We cheerfully recommend to the patronage of the Catholic community, the Catechism of Perseverance, translated from the "Petit Catechisme de Perseverance" of the Abbe Gaume, as a work calculated to impart solid historical, liturgical, moral, and doctrinal instruction in an agreeable form, and being particularly well suited for the purpose of higher religious instruction in Catholic schools and academies."

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✠ PAUL, *Archbishop of Dublin, &c. &c.*

Dublin, Feast of St. Luke Ev. 1856.

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INTRODUCTION.

St. Augustin, the illustrious Bishop of Hippo, being asked what was the best method of teaching religion, replied, in his admirable treatise *Manner of teaching the ignorant:* "The true method of teaching religion is to begin with these words, *In the beginning God created the heavens and the earth*, and develope the whole history of Christianity down to our own time. It will not be requisite to relate all the particulars of the Old and New Testament, a labour neither very feasible nor necessary. Make an abridgment, insist on what seem to you the most important points. . . . In order to show the whole scope of religion, bear in mind that the Old Testament is the figure of the New; that the entire Mosaic religion, the patriarchs, their lives, their covenants, their sacrifices, are so many figures of what we see; that the whole Jewish people and their government are but a GREAT PROPHET of Jesus Christ and of the Church."

This, according to St. Augustin, should be the teaching of the letter of religion. The holy doctor, faithful interpreter of the divine Master, makes the spirit of religion consist in the "love of God and our neighbour;" he speaks thus: "Commencing your account from the creation of all things in a state of perfection, and bringing it down to the existing period of the Church, your sole aim will be to show that every thing prior to the Incarnation of the Word tends to manifest the love of God in accomplishing this mystery. Jesus Christ himself immolated for us, teaches us the immensity of God's love for us in giving us his true and only Son. If, then, the principal end proposed to himself by the eternal Word in coming on earth was to teach man how much he is beloved by God, and if this knowledge itself has no other end than to kindle in man's heart the love of that God who first loved him, and the love of his neigh-

bour, of which God has himself given both the precept and the example; and if, again, the whole of the Scriptures anterior to Jesus Christ have for their object the announcement of his coming; and if the whole of the Scriptures posterior to him speak only of Christ and charity; is it not evident that not only the law and the prophets, but also the New Testament, are reducible to these two great precepts: "the love of God and the love of our neighbour?"

"You will, therefore, explain whatever you rehearse, and account for the cause and the end of all events, by the word love, in such a manner that this grand idea may be ever present to the mind and heart. This two-fold love of God and our neighbour being the end to which tends all you have to say, you will treat the whole in such a way as to lead your hearers to faith, from faith to hope, from hope to charity."

Such is the plan we have endeavoured to follow. Could we have chosen a better? Will the youth of the nineteenth century lose anything by having St. Augustin for their catechist? Thus, the exposition of the Catholic religion from the beginning of the world to the present day, the Catholic religion before, during, and after the preaching of Jesus Christ, is the object of this Catechism,

It is divided into four courses; the first embraces the period from the first day of creation to the coming of the Messiah: the second, the birth, life, death, and resurrection of our Lord Jesus Christ: the third, the establishment, preservation, and propagation of the Catholic Church: the fourth, the church visible—its worship, both exterior and interior.

FIRST COURSE.

The first course will embrace the following matter:

1. God.—The Six Days of Creation.—We adore in his ineffable essence the God of eternity, who has created time and all things that exist in time. The existence and perfections of this eternal Being demanding first our attention, we consider his power, his wisdom, his goodness, his liberty, his immutability, his providence.

After contemplating God in himself, we consider him in his works. With the morning stars we assist at the glorious spectacle of the creation of the universe. Each creature, as it comes forth from his hand, bears on its brow, graven in living characters, the omnipotent word, *God.* All things speak the unity, power, wisdom, goodness, and paternal providence of Him who watches with the same care over those majestic orbs which will run their destined course until the end of ages, and the tender flowers whose life of a day commences and ends with the rising and setting of the sun.

2. THE PRIMEVAL STATE.—Created in a state of grace and supernatural justice, man knew God, knew himself, knew all nature—thus was he happy in his intellect. He loved God with a lively, tender, pure, and tranquil love; and in God, and for God, he loved himself and all creatures—thus was he happy in his heart; exempt from infirmities and sickness, he would never have known death—thus was he happy in his body: in a word, united to Him who is the source of happiness and immortality, the whole man was possessed of happiness and immortality. Hence, in the primitive state there was, for God, an unresisted exercise of his dominion over man, and through man, over all creatures: *omnia in omnibus;* for man, truth, charity, and immortality—hence between God and man an intimate union, which gave glory to God, peace to man, order and harmony to all creatures. Such was man, and such the state of the world in the state of innocence.

3. FALL OF MAN AND HIS REDEMPTION.—Scarcely have we looked upon the beautiful vision—for man's primitive happiness passed with the fleetness of a vision—when we witness the terrible catastrophe which has left its remembrance indelibly stamped upon the minds of the nations of the earth—*man is fallen!* He is stripped of grace and his supernatural justice, condemned to death, the union between God and man destroyed—and man condemned to labour, infirmities, sickness, and all the miseries his fallen state is heir to. Yet he is not destroyed forthwith, as he merited; he is not treated as were the rebel angels; time is granted him to recover

from his fall, regain what he had lost, and the means are furnished him wherewith to repair his misfortunes, and be *re-united* to God. Here commences the great mystery of God's mercy—a Redeemer is promised.

4. The Messiah promised.—To close the heart of man against despair, and afford him patience during four thousand years, a Redeemer is promised. Scarcely is he fallen when the words of God to the serpent, *her seed shall crush thy head*, announce to him the consoling tidings. Adam comprehends this first promise, and transmits it to his children, as the only hope of the human race, for two thousand years. The second promise is made to Abraham, and fixes the fulfilment among his descendants. As ages roll on, the promises become more numerous, more precise and definite. Man was always assured of a Redeemer; but he knew not when or where to expect him—gradually he is taught to find him in the family of David. Here the promises cease with David; whilst the figures, commencing also with Adam, exhibited and continued in Abel, Noah, Melchisedec, Isaac, Joseph, the Paschal Lamb, Moses, &c., also cease in the person of Jonas, the last figure of the Messiah.

5. The Messiah predicted and pointed out.—During three thousand years, from Adam the first figure to Jonas the last, appears a long list of illustrious personages, who all represent the Messiah in some circumstances of his birth, death, resurrection, and triumph. A thousand events are brought to bear, a great variety of ceremonies and sacrifices are established, all uniting to form the outlines of the portrait. The most significant were the sacrifices. Each day the blood of victims, the perpetual immolation of the lamb in the temple of Jerusalem, unceasingly reminded the Jewish people of the future Victim, whose sacrifice was to replace all others, and to which these owed all their merit. Of this no Jew was ignorant. Yet these mere outlines are not sufficient, the different parts must be filled up, the colours must be added, the light and shade must be so justly blended that the likeness may be perfect, and leave no possibility of mistaking the original. Follow the pro-

phets, whose intelligence God, in his wisdom, associates with his own infinite intelligence, and to whom he communicates the hidden things of the future. He places before their eyes the Desired of nations, and bids them make the likeness with such precision, render the features so clear, so characteristic, so circumstantial, that it shall be impossible not to recognise, at sight, this Son of David, who will save the world. The prophets, to accredit their predictions concerning the Messiah, foretell events, nearer their own time, all of which faithfully occur at the time and in the manner foretold. Daniel foretells the precise time of the Messiah's appearance; all things are made ready for his coming.

6. The preparation for the Messiah.—After five hundred years of prophecies, perfectly characterising and pointing out the Messiah, marking the place and time of his birth, and giving in detail his actions, we must prepare for his glorious appearance. The eternal Word, the immortal King of ages, the Desired of nations, is about to make his entry into the world; God, his father, makes smooth his way, opens the gates and prepares the minds of all people to receive him; a thousand events are made to concur in the establishment of his eternal reign. In the four great monarchies which arose at different periods during the course of ages, with their eventful existence, wars, victories, and alliances, of which the east and the west were the theatre, and which absorbed all other empires, till the whole world was resting in peace beneath the wings of the Roman eagle, we recognise the preparation for the coming of the Messiah, and behold the entire universe brought to the feet of Jesus Christ, the new-born King.

Oh, admirable philosophy, whose sublimity fills the learned with astonishment, yet whose simplicity is within the reach of the humblest of the weak! Thus God, man, the world, Jesus Christ promised, pointed out, and prepared for, are the subject of our study during the first course.

SECOND COURSE.

In the second course we pass from the reign of shadows and preparations to that of light and reality. Following the advice of St. Augustin, we present the Gospel as the divine commentary and accomplishment of the Old Testament. With the fathers of the church we teach that the Catholic religion, born with the world, known to the patriarchs, further developed by Moses and the prophets, was finally established and fully perfected under the Gospel. The Jews had the shadow without the reality, the Christian possesses the truth hidden under veils, the saint sees it face to face. The Old Testament is manifested in the New, and the New shall be manifested in heaven. We thus introduce the Christian youth to the life of the Messiah.

1. The life of the Messiah.—We behold the Son of the august Virgin of Judah, occupied from his birth, not in founding a new religion, but in perfecting the ancient in doctrine, morals, and worship; instead of impotent elements, substituting sacraments, replete with grace and efficacy, abolishing those rites which appropriated religion to the Jews only, and declaring the end of his mission is not to destroy the law and the prophets, but accomplish and confirm them. He unites his new work with the old, or rather teaches us that the Old and New Testaments form but one whole, of which he is the centre—one edifice, of which he is the corner stone. We see him born, living, teaching as a Man-God, and dying, but dying in a manner worthy of God, proving his divinity more invincibly by his death than by his life. A remarkable fact characterises his advent: from the moment of his birth the nations ceased, and have for ever ceased, to expect the Messiah; the Jews alone are an exception, and yet this very exception is in our favour; their rejection of the Messiah had been foretold; had the Jews not rejected him, he would, therefore, not have been the Messiah. Another fact calls for our attention; our Lord fulfils, in its fullest extent, all that was ex-

pected of the Desired of nations, with respect to God, with respect to man, and with respect to God and man; hence infinite homage to God; perfect atonement for man, even to the death of the cross; and an intimate union between God and man.

2. THE MESSIAH THE NEW ADAM.—In the person of the Man-God, the human race has been perfectly restored to its rights and privileges; yet each member of that race must by his own co-operation participate in the restoration, or Christ will profit him nothing. He who does not comprehend this fundamental truth does not comprehend Christianity. St. Paul recognizes but two men in the world—the first Adam, and the second Adam, who is Jesus Christ. In the first, the human race became desperate; in the second regenerated. It was our union with the first that brought upon us our misery and woe; nothing but our union with the second can repair our loss. Hence the indispensable necessity of our being united to the new Adam, in our mind, our heart and our senses.

3. UNION OF OUR MIND WITH THE NEW ADAM BY FAITH.—The union of our mind with the new Adam is operated by faith—"he who will not believe shall be condemned:" the union of our will or heart, by love—"he who loveth not, dwelleth in darkness:" the union of our body, by the holy Communion—"unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." This admirable economy of Christianity was the special object of the instructions given by our Saviour to the apostles during the forty days after his resurrection. He entered into a full detail, and taught the apostles all the truths which they were to preach and man to believe, in order to be united to the new Adam, and participated in the fruit of the redemption. The apostles make an abridgment, the symbol called the Apostles' Creed—God, one in nature, three in persons; the Father creates, the Son redeems, the Holy Ghost sanctifies—Man, a mysterious compound of body and soul, created innocent, degraded by his own fault, allowed a time of probation, furnished with the necessary means to regain his pre-eminent station and

primitive perfection, amenable for the use made of these means; and eternal felicity or eternal misery, the reward—the World created by God, governed by the laws of an universal providence, destined to be purified by fire at the moment marked by Him who made it out of nothing. Thus teaches the symbol.

4. Union of our will or heart with the new Adam by charity.—Man is not only a spirit, he possesses also a heart or body. This simple fact suffices to confute the monstrous assertion of the Deformers of the sixteenth century, that faith alone will save us. By faith alone our union with the new Adam is not completed, but only commenced: it must be completed by charity. Therefore the decalogue follows immediately the symbol. The latter exercises our faith, the former our love—"if you love me, keep my commandments." The symbol is the teacher of our feeble reason, and the regenerating principle of our thoughts. The Decalogue is the safeguard of our hearts and the regenerating principle of our affections. All the precepts of the decalogue are reducible to two, the love of God and love of our neighbour. The precepts of the decalogue are affirmative or negative. By the affirmative, the new Adam teaches what we should love, and how we should love—that is, God, and man for the love of God. By the negative he protects our heart from all foreign and injurious love, thereby protecting all our dearest interests, and securing the welfare and happinese of society.

5. Union of our body and our whole being with the new Adam by communion.—The two-fold union of the mind and the will with the new Adam leads to a still more intimate union. The blood, the flesh, the body, the senses of men are vitiated. Degraded in every portion of his being, man needs an entire regeneration—therefore must he be wholly united to the new Adam; he needs also an exterior sign of the interior union operated by faith and love. Hence the establishment of the adorable Eucharist. Commenced in faith, perfected in love, this union is consummated in Communion—there man receives a new life, his mind, his heart, his senses are all regenerated by a participation in the divine na-

ture. Faith, love, and communion unite him to Christ, the new Adam.

6. CONDITIONS OF THIS TRIPLE UNION WITH THE NEW ADAM.—Man was created in a supernatural state, that is, destined to enjoy a happiness not required by the simple conditions of his nature—man fell from his high destiny; he was by Jesus Christ restored to his primitive right to behold God face to face, and the means given him whereby to merit it; hence religion, which conducts man to supernatural happiness, is a grace, a gratuitous gift—man, therefore, as is evident, cannot, by any virtue inherent in him, arrive at this triple union —therefore grace is necessary: this was true of man before his fall, his state being supernatural. Still more it is true of him since his fall. But grace is in a special manner the fruit of prayer—hence prayer has been always a characteristic feature found amongst all people since the beginning of the world—it is as necessary for the life of the soul as breathing is for that of the body. Pray always—pray without ceasing. Prayer is the soul and life of Christianity. Among the first Christians, Christianity and prayer are synonymous. Among the converted savages of the new world, Christianity is in their language called prayer, hence with them to embrace prayer means to become a Christian. Grace and prayer therefore are necessary for our union with the new Adam.

7. END OF OUR UNION WITH THE NEW ADAM.—Having shown the nature, necessity, and conditions of our union with our redeemer, we explain the end proposed by the eternal Word in uniting us so intimately with himself—it is, that we may live of his life on earth and in heaven. The life of the new Adam is, then, the model for universal imitation. Not content with pouring the healing balm into our wounded souls, and putting us again into the right path, like the noble eagle teaching his young eaglets to fly, he takes his way to heaven, to show us how and whither we must follow him: like a tender parent, he has explored every path, lived through every stage of life through which man must pass, in order to sanctify these different stages, and teach man

to sanctify them. "Follow me . . he that followeth me walketh not in darkness . . I have given you an example that as I have done to you, so you do also;" he is our model on earth. "Follow me;" he is our model in heaven . . . . . . "that where I am you also may be. Christ is our model in every age, every state, and every condition: model "of our interior life. What were his thoughts? what his love?" This is the touchstone of all our thoughts and affections.. Model "of our exterior life, He hath done all things well;" model "of inferiors, He was obedient;" model "of superiors, He went about doing good;" model "of all who suffer, Not what I will, but what thou wilt." These are the beautiful lessons he still teaches from the tabernacle on our altars—therefore holiness in time and happiness in eternity are the end of our union with the new Adam."

8. Perpetuity of our union with the new Adam. The apostles, thoroughly instructed in the divine economy of man's redemption, must still learn to preserve and propagate the heavenly work. For this our Lord provides—he appoints his vicegerent on earth, establishes his hierarchy: behold the church teaching. Christ calls it his body, that is, the visible organ of his spirit—the mouth by which he will speak. The church shall never fail: he who hears not the church hears not Christ, neither the Father who sent him. Henceforth it will be impossible to have God for our father if we have not the church for our mother. Therefore we next consider the church, her constitution, authority, characters, and advantages. The mission of our Saviour is accomplished; man is redeemed, means of salvation secured, the church established to protect and perpetuate this immense grace; he ascends to take solemn possession of his noble conquest, the eternal home of man. Ever before the throne of his father, our high priest and advocate, he pleads for us, watches over us below, interposes the infinite merit of his sufferings between our sins and infinite justice; with one hand he aids us to fight our battles, with the other he places the crown of victory on the brow of him who perseveres to the end.

THIRD COURSE.

1. Christianity established. As the whole design of God, previously to the coming of the Messiah, had for its object to prepare for and realize the work of redemption; so, after the coming of the Messiah, the wh le economy of divine wisdom tends to its maintenance and extension. It is the pivot around which all human events must turn—the final end of all the designs of Providence—the sublime and glorious result, for the accomplishment of which, knowingly or unknowingly, willingly or unwillingly, empires, kings, and people combine. The history of religion, since the day of Pentecost (or the descent of the Holy Ghost), is not less essential than its history previous to that period. Previous to the ascension, our Lord had created the body of the church, the apostles were consecrated, disciples associated with the apostles, the different orders of the hierarchy established, the laws and regulations for her government promulgated; we but wait the descent of the Paraclete. The glorious day of Pentecost bursts upon the world—the Holy Ghost descends and reposes on each of the assembled disciples—the church is redolent of life, resplendent with beauty, and exulting in her strength. She is the tower of David, seated on the eternal rock, throwing out her beacon light to guide and cheer the exiled sons of Eve on the perilous ocean of life. We behold our fathers in the faith at Jerusalem, Antioch, Corinth, and Rome; we descend with them to the catacombs, and witness their angelic piety, holy purity, and more than human meekness and patience in their sufferings, and prayers for their persecutors. Christianity established, sheds her benign influence on man in his intellectual, moral, and physical capacity; society feels its wholesome effects, domestic life is blessed; the father, wife, child, the slave, the poor, the prisoner, the stranger, are all recipients of her bounty, all know and feel what they owe to Christianity. The church, however is militant, for her there is no permanent peace on earth; the consequences of sin are only weakened, not destroyed; the battle is ever to be waged;

the intellectual battle, there must be heresies; the moral battle, there must be scandal; the physical battle, there must be misfortunes, calamities, public and private, national and individual. Man's life is a warfare—his arms ever in his hands; the powers of hell, the impious on earth, the passions of his own heart, are leagued against him—he must fight, and fight till the end; he must conquer before he can be crowned.

2. CHRISTIANITY PRESERVED, THE PRIESTHOOD, THE SAINTS, THE RELIGIOUS ORDERS. Defender, universal and permanent promoter of the work of redemption, the priest will be another Christ, bear the same marks, exercise the same functions as Jesus Christ himself. 1st. Expiator, he will be a living victim, immolating himself for the sins of the people; "do this in commemoration of me." 2nd. Doctor, for ever teaching by his words Christian truth—"Ye are the light of the world." "Go teach all nations." 3rd. Model, by the brilliant example of every virtue, to stay the ravages of concupiscence and all inordinate love of creatures. "You are the salt of the earth . . let your light shine before men." 4th. Charitable physician to heal and solace the afflicted. "Purify the lepers, heal the sick, do good to all." Priest of God, such is thy mission! When danger urges, when the united efforts of the enemy press closely the tower of strength, the alarm is sounded from the warder's watch; behold the assembled councils, which define and enforce the truth; they add not, subtract not, alter nothing; perfect from the beginning, the church knows no change in faith, she is always the same, eternal. "Behold, I am with you all days, even to the consummation of the world."

From Nice where she hurls her anathema against the impiety of Arius, to Trent, where she places the seal of her lasting reprobation upon the beastliness of Luther, the unrelenting pride of Calvin, and the inhuman brutality of Henry, she is the mouthpiece of God, and witness of the faith as taught in all the churches.

SAINTS. In the hour of danger, men powerful in words and works are raised up for the aid of the intellectual, moral, and physical man—therefore three kinds of saints: the Apologists, to defend and propagate the truth; the

Contemplative, to tread under foot honors, riches, pleasures, all the passions, and recalling the human heart to the love of supernatural things: Saints Hospitallers, to solace and show care for the physical wants of the sick and unfortunate.

RELIGIOUS ORDERS. In the hour of greatest need, when all the powers of hell let loose enraged, and combined with the spirits of evil on earth, make their most furious onset, behold the Religious Orders rising up to do battle for the Lord of Hosts. Man's threefold wants, intellectual, moral, and physical, are wisely provided for: hence the Orders Apologists, who preserve, defend, and propagate the truth; the Orders Contemplative, to watch over and pray for the preservation of the work of redemption in the moral man; the Orders Hospitallers, consecrated to the heaven-born duty of nursing and providing for the sick and destitute, from the infant in his cradle to the old man just entering the shades of death. O! divine institution, the church. O! spouse of the living God! Priesthood, saints, religious orders, the great means of thy preservation through all time, are summed up in the single word, the Church.

3. CHRISTIANITY PROPAGATED.—Christ has died for all without distinction of age, sex, nation, or condition. The greatest mark of God's love to Christians is the preservation of Christianity; the greatest mark of his mercy to the nations still seated in the shadow of death is the light of the gospel, borne in the hands of the intrepid, self-devoted missionaries. From the moment of the going forth of the apostles, illumined and strengthened, and inflamed by the Holy Spirit, to the last missionary whom we have seen departing to the distant clime, the cross his pioneer, the Lamb without spot his viaticum, through every age and in every clime, these men of God, these priests rejoicing in the race, breathe but one ardent aspiration, the conversion of souls. They suffer privation, submit to the rack, shed their generous blood, and fearlessly give up their life to consummate their heavenly purpose. As one nation becomes unworthy of the further fruition of the light of the gospel, its divine rays are seen illuminating other and distant people. Mysterious

providence! just dispensation! unspeakable goodness to the heathen! terrible retribution for the unfaithful Christian!

FOURTH COURSE.

CHRISTIANITY VISIBLE.

1. EXTERIOR WORSHIP.—It is not sufficient to represent religion to the mind and heart of man: that it may be comprehended in the full extent of its excellence, it must be presented also to the senses; therefore has God given it expression in visible signs. Exterior worship is to the dogma and precepts of Christianity what the visible world is to the invisible—it is a resplendent mirror in which we see, and in a manner touch with our hands, the truths of the supernatural order, as we behold in the physical world the truths of the natural order.

By exterior worship are rendered visible the teachings of faith, the rules of morality, the fall of man, his redemption, his immortal hopes, his duties, his dignity. In a word, the exterior worship of the Catholic church is Christianity visible to the senses; it is to religion what the world is to the thought—its true expression; hence the expression which serves as the title for this course—Christianity visible.

2. THE SUNDAY.—After having ascended to the early ages, and shown the venerable origin of the Catholic worship, its necessity, its teachings, and perfect harmony with our wants; after having described the august places, the churches in which the holy ceremonies are performed, and shown that every part of these churches is rich with precious and interesting mementoes, we explain the office of the Lord's day or Sunday, and consequently show how worthy of religion is the Catholic worship. Whilst all things else change and pass away around her, the church remains ever the same; her worship changes not with climes; what one priest does at the altar at any particular moment of the sacrifice, the same is done at the same moment by thousands of priests; not only now, but thousands of years ago the same was done.

3. DIVISION OF TIME.—Time, since the fall of man,

may be defined the respite granted by divine justice to man to recover his lost position. The year is divided into three parts, corresponding to three states of religion, before, during, and after the preaching of Jesus Christ.

4. The festivals or feasts.—The festivals are an imperfect image of the eternal festival of the just in heaven—they are so many refreshing fountains established by the church from one point to another along the painful journey of life, at which the weary pilgrim may invigorate his drooping spirits. The very name recalls to man his history, past, present, and future; it teaches him the fear of God, encourages and consoles him, by reminding him of his primitive excellence, the efficacy of redemption, and the unalloyed happiness which awaits him. Festivals are to be considered not only in an historical, doctrinal, moral, and liturgical point of view, but as beautifully harmonising with the season at which they occur; and still more beautifully harmonising with the wants of the human heart. A moment's reflection shows us that during the course of the year, there is not a truth which the church does not preach, not a virtue she does not propose for our imitation, not a fibre of our soul which she does not touch in some one of her various admirable festivals. Thus is taught the letter of religion.

5. The spirit of religion.—Every lesson of the Catechism has for its object to place in bold relief this great, this one only truth: God loving man, loving him always; having from the beginning of the world but one purpose—viz., to render man happy by repairing the evil brought upon himself; and for the accomplishment of this merciful design, requiring and securing the concurrence of heaven and earth, of people and kingdoms, the whole world, old and new. Thus the love of God above all things, and our neighbour as ourselves; for the love of God is the beginning and the end, the sum total of all that is taught in the four courses. That beautiful, consoling thought, worthy of man and of God, cannot be too frequently repeated, "My little children, love one another."

6. Religion in eternity.—After having travelled

over the six thousand years which separate us from the birth-day of creation, after having followed the majestic river of religion, dispensing fertility and life on every side in its heaven-directed course, we turn the eye to the ages of the future, and ask ourselves, whither is this divine religion conducting the human race? The Roman Catholic Church, the sole depository of this religion, answers by pointing to heaven. She tells us that civilizing the nations, teaching the rulers and the ruled, forming them to virtue, and solacing all their wants, she gradually repairs in behalf of the generations of earth, the woful effects of sin, restores to the mind the light, to the heart the health, to the soul the empire over the senses they enjoyed in the state of primitive innocence; thereby restoring man to his original excellence, and re-uniting him to God, the only source of happiness; in a word, fitting him for the beatific vision of God for all eternity. In heaven all things shall be perfected, with respect to God, to creatures, and to man.

First. *With respect to God*, heaven is the accomplishment of all his designs; the full and entire enjoyment of all his works, the complete manifestation of his glory, the delightful reign of a beloved father over his docile children, the immeasurable, eternal outpouring of his love for them, and the equally eternal outpouring of their love for him; it is for God the accomplishment of the prayer of his eternal Son: "Father . . . thy kingdom come, thy will be done on earth as it is in heaven."

Second. For creatures, heaven is the accomplishment of the expectation spoken of by the great apostle: "Every creature groaneth, and is in labour even till now, waiting to be delivered from the servitude of corruption into the liberty of the glory of the children of God.

Third. *For man* heaven is the accomplishment of all his legitimate desires for soul and body—"I shall be satisfied when thy glory shall appear." What light is to him who has been deprived of sight, what health is to the sick man, peace to the afflicted, the refreshing fountain to the thirsty traveller, his well-beloved country to the banished exile, heaven is to man, poor, struggling,

exiled man; the full, certain, perfect enjoyment of all the goods, the repose, and immortality of happiness and glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed to us."

SUMMARY. The exposition of the Roman Catholic Religion, in its letter and in its spirit, its history, its dogma, its moral, its worship, its nature, its means, and its end in time and eternity, from the beginning of the world to the present day, is the design of the "CATECHISM OF PERSEVERANCE."

PRAYER BEFORE AND AFTER CATECHISM.

Prayer before each Lesson.

Come, O Holy Ghost! replenish the hearts of thy faithful children; and kindle in them the fire of thy divine love. Send forth thy Spirit and they shall be created; and thou shalt renew the face of the earth.

O God! who by the light of the Holy Ghost dost instruct the hearts of the faithful, grant, we beseech thee, that in the same Holy Spirit we may ever relish what is right, understand the truths of thy divine teaching in our catechism, and for ever rejoice in the consolation of his heavenly inspiration, through Jesus Christ our Lord. *Amen.*

Prayer after each Lesson.

We fly to thy patronage, O holy mother of God! despise not our petitions in our necessities; but deliver us from all danger, O ever glorious and blessed Virgin!

O my God! who art all love, I do most heartily thank thee for having given me the grace to learn the Catechism of Perseverance. Thou hast been pleased to enlighten my understanding by a more thorough knowledge of thy holy religion, thereby to strengthen my heart in the practice of those virtues which it commands; grant me, then, the grace to correspond faithfully with this great blessing, which will prove a source of salvation to many souls.

RESOLUTION.

I resolve to love God above all things, and my neighbour as myself, for the love of God; in proof of this my love, I will be faithful to the study of my catechism, and endeavour to profit by its instructive and precious lessons.

A. V. M.

By thy immaculate conception, O most pure Virgin intercede for me, and obtain for me true purity of soul and body.

CATECHISM.

COURSE FIRST.

CHAPTER I.

Teaching of Religion—Catechism.

QUESTION. What is the design of the Catechism of Perseverance?

ANSWER. The design of the Catechism of Perseverance is to enable those who have made their first communion to persevere in the study and practice of religion.

Q. Why is it necessary to persevere in the study of religion after our first communion?

A. It is necessary to persevere in the study of religion after our first communion: 1st. Because the instructions which precede the first communion are very imperfect and easily forgotten. 2nd. Because the salvation of many may, perhaps, depend upon the farther instruction and counsels of their pastors. 3rd. Because, in fine, our life is exposed to many miseries, which religion alone, well understood and properly cherished, can alleviate.

Q. Why is it necessary to persevere in the practice of religion after our first communion?

A. It is necessary to persevere in the practice of religion after our first communion, because our Lord has

said : "He that shall persevere unto the end, he shall be saved."

Q. How does the Catechism of Perseverance procure us these advantages ?

A. The Catechism of Perseverance procures us these two advantages by the solid instruction it affords, and the pious example of those who learn it.

Q. What does the word catechism signify ?

A. The word catechism signifies oral teaching, or teaching by word of mouth.

Q. Why is the name catechism (oral teaching) given to the elementary teaching of religion ?

A. The elementary teaching of religion is thus called, because from the beginning of the world till the time of Moses, and during the first ages of the church, religion was taught orally, and not by writing.

Q. Why was religion taught orally in the beginning of the world ?

A. Religion was taught orally in the beginning of the world : 1st. Because oral teaching was better suited to religion, which was not so fully explained as at the present day. 2nd. Because men, living much longer then, found it very easy to be instructed by oral teaching.

Q. Why was oral teaching also used in the beginning of the church ?

A. Oral teaching was also used in the beginning of the church through fear of the pagans, who might have calumniated and turned into derision what they did not understand. Even before catechumens the mysteries of religion were spoken of with great reserve.

Q. Of what should the word catechism remind us ?

A. The word catechism should remind us of the pure manner of the patriarchs, and the evangelical virtues and sufferings of the first Christians, and induce us to imitate them.

CHAPTER II.

Teaching of Religion—Scripture and Tradition.

Q. Why did God write his law?

A. God wrote his law to prevent men from forgetting or altering it. He himself gave the law to Moses written on tables of stone—he commanded him to write also his ordinances—the prophets afterwards and all the inspired writers wrote their prophecies, their instructions, and the history of the Jewish people. All these books combined are called the Old Testament.

Q. What does the word Testament signify?

A. The word Testament signifies alliance or covenant. The Old Testament is the alliance or covenant which God made with the ancient or Jewish people, through the ministry of Moses. It is a contract which contains, on the one part, the commands and promises of God; and on the other, the engagements of the Jewish people to keep his commands.

Q. How are the books of the Old Testament divided?

A. The books of the Old Testament may be divided into four parts: 1st. The books of Moses, which are five in number: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They are called the Pentateuch, or the Law, because they contain the covenant. 2nd. The historical books, which contain either the history of the people of God in general—such as the book of Joshua, that of Judges, the four books of Kings, the two books called Paralipomenon, the book of Esdras, that of Nehemias, and the two books of Machabees; or the history of certain saints or other illustrious personages, such as the histories of Job, Ruth, Tobias, Judith, and Esther.

Q. Continue.

A. 3rd. The Old Testament contains books of instruc-

tion, which teach us how to live well; such are the Psalms of David, one hundred and fifty in number, the Proverbs, Ecclesiastes, the Canticle of Canticles, the book of Wisdom, and Ecclesiasticus. 4th. Prophetical books, namely, the books of the four great prophets, Isaias, Jeremias, Ezekiel, and Daniel; to which may be added David and the twelve minor prophets, who are so called because they wrote less than the first four.

Q. What is the New Testament?

A. It is the alliance or covenant which God has made with the new or Christian people, through the ministry of Jesus Christ himself. This alliance is more perfect than the ancient.

Q. Of what is the New Testament composed?

A. The New Testament is composed: 1st. Of the historical books, which are the four Gospels—of St. Matthew, St. Mark, St. Luke, and St. John—and of the Acts of the Apostles, written by St. Luke. 2nd. The books of instruction, which are the letters written by the apostles to their disciples, or to the churches which they had founded. They are, fourteen of St. Paul, one of St. James, two of St. Peter, three of St. John, and one of St. Jude. 3rd. The prophetical book, which is the Apocalypse of St. John.

Q. What are the books of the Old and New Testament combined called?

A. The books of the Old and New Testament combined are called the Bible, that is, "The Book" by excellence.

Q. What do you understand by the inspiration, the authenticity, and genuineness of the sacred books?

A. A book is inspired, when God himself has revealed the things which it contains, and which the author could not have naturally known; or when God directs the author in the selection of things already known to

him, and preserves him from error whilst writing them; it is authentic, when it has been really written by the author to whom it is attributed; it is genuine, when it has come down to us, such as the author wrote it, without any essential alteration.

Q. How do we know that the books of the Old and New Testament are inspired, authentic, and genuine?

A. We know that the books of the Old and New Testament are inspired, authentic, and genuine by the testimony of Jews and Christians; by the testimony of the martyrs; and, finally, by the teaching of the Catholic church, whose infallibility is proved by incontestable miracles.

Q. Are all the truths of religion found in the sacred Scriptures?

A. Not all the truths of religion are found in the sacred Scriptures—many of them have been handed down by tradition.

Q. What is tradition?

A. Tradition signifies testimony or truth handed down. We here understand by tradition the word of God, not written in the sacred books, but handed down from father to son.

Q. How many traditions are there?

A. There are two traditions, the Jewish and the Christian tradition.

Q. What is the Jewish tradition?

A. The Jewish tradition is the word of God, not written in the Old Testament, but handed down among the Jews, either orally or in writing.

Q. What is Christian tradition?

A. Christian tradition is the word of God, not written in the New Testament, but which the apostles received from the mouth of Jesus Christ, which they transmitted orally to their disciples, and which has come down to us

by the teachings or writings of the fathers or pastors of the church.

Q. Which are the two great sources of the truths of religion ?

A. The two great sources of the truths of religion are the Scriptures and Tradition. We are bound to believe the truths handed down to us by the universal tradition of the church, as well as those contained in the Scriptures, since they are equally the word of God.

CHAPTER III.

Knowledge of God—God considered in himself.

Q. What is God?

A. God is a spirit, infinite, eternal, and omnipotent; who sees all things, hears all things, is every where, who has created the world by his power, and who governs it by his wisdom.

Q. What proofs have you of the existence of God?

A. There are many proofs of the existence of God. We give the three following only: 1st. There is no cause without an effect; a painting supposes a painter, a house an architect, so also the world presupposes the cause that created it. Thus, a view of the universe is a sensible proof of the existence of God. 2nd. The testimony of men. All nations have believed in the existence of God. He who would dare say that this belief is false would be considered a fool. 3rd. The absurdity of atheism. To deny the existence of God is to admit an effect without a cause—that good and evil are the same, &c., &c.

Q. What are the principal perfections of God?

A. The principal perfections of God are: 1st. His eternity; for God, being an infinite being, has neither beginning nor end. 2nd. His independence: God, being infinite, depends on nothing, all things depend on him, nothing happens but by his permission or by his will.

3rd. His unity: God being infinite is necessarily one. 4th. His spirituality: God being infinite cannot have a body, because a body is limited, imperfect, subject to change and dissolution. Being created to the image of God, we are able to trace these different perfections in ourselves.

Q. What do we understand by the hands, the arms, the ears, the eyes of God?

A. By the hands of God we mean that he made all things; by his arms, that he is all-powerful; by his ears, that he hears all things; and by his eyes, that he sees all things. It is a manner of speaking by which God condescends to place himself within the reach of our understanding. So also, by the anger of God, we mean the justice with which he punishes sin; for God is never in anger.

Q. What are the other perfections of God?

A. The other perfections of God are, his intelligence, his goodness, his holiness, his mercy, &c. Since God is infinite, he knows all things, the past, present, and future, or rather there is no past nor future for God—all is present. In a word, God possesses all perfections, without the shadow of imperfection.

Q. What is providence?

A. Providence is the act by which God preserves and directs all created things to their proposed end.

Q. Give some proofs of a Providence.

A. 1st. The sight of the universe, the harmony of which proves to us that there must be some intelligent cause that conducts it. 2nd. The testimony of all nations, who have ever believed in a God, and that he governs the world, and have also offered up prayers and sacrifices to him. 3rd. The absurdity of deism; for to deny a Providence is to admit a God who is blind, deaf, dumb, and slothful; who lets the world run at hazard, and who

treats alike the man who adores him and the one who outrages him.

CHAPTER IV.

Knowledge of God—God considered in his Works. First day of the Creation.

Q. What were the first words God spoke in creating the world?

A. The first words God spoke in creating the world were these: "Let there be light." These words, so simple and so immediately followed by their effect, "and there was light," show us the all-powerfulness of God. He who is all powerful does what he wishes, simply by speaking.

Q. Could not God have created the world in a single instant?

A. God could have created the world in a single instant; but in employing six days to make the earth out of nothing, and to arrange it in order, he wished to teach us that he is free to do as he pleases.

Q. What was the state of the earth when God had created it?

A. When God had created the earth, it was completely bare, without ornament, without inhabitants, and entirely surrounded with deep waters, and these waters were enveloped in a thick mist.

Q. What is light?

A. It is impossible to know what light is. We know very well that it exists, but we cannot comprehend it. It is one of those mysteries of nature which teach us to believe with docility the mysteries of faith.

Q. Why has God created light?

A. God has created light to enable us to enjoy the glorious spectacle of the universe, to admire its beauties, and to labour in our respective avocations.

Q. Does light come to us with great velocity?

A. Light travels with incomprehensible velocity; in seven or eight minutes a ray of light travels through many millions of miles.

Q. Why does God make light to travel with such velocity, and in every direction?

A. God makes light to travel with such velocity and in every direction in order that an infinity of objects may be seen at the same instant by a great number of persons, and that the night may be promptly dispelled.

Q. What are the blessings conferred by light?

A. The blessings conferred by light are: 1st. To colour objects, in order to distinguish them. 2nd. To contribute to our use and pleasure; for colours embellish our dress and furniture; they are employed in the various situations of life: some environ us with modesty, others with brilliancy; whilst others serve us for mourning. 3rd. Light secures our health and life. Thus God has made all things for us.

CHAPTER V.

Knowledge of God—God considered in his Works. Second day of the Creation.

Q. What did God do on the second day?

A. The second day God made the firmament, and separated the waters which surrounded the earth; one portion of them he elevated above the firmament, and called them the waters above; the other portion he left beneath the firmament, and called them the waters below.

Q. What is the firmament?

A. The firmament or heavens is all that space which extends from the earth to the fixed stars.

Q. What is the extent of the heavens?

A. To judge of the extent of the heavens it will suffice to know: 1st. That the sun, which appears to occupy

so small a space in them, is more than a million times greater than the earth, which is about twenty-five thousand miles in circumference. 2nd. That it is ninety millions of miles distant from the earth. 3rd. That the fixed stars are so many suns, and are thousands in number. It is thus the heavens show forth the glory of God.

Q. What must we conclude from this?

A. From this we must conclude: 1st. That we are of little moment, if we consider only the space we occupy in the world, but that we are of very great moment if we reflect that the firmament and all its wonders have been created for us. 2nd. That we ought to entertain the greatest respect and love for God, who, being so great and so powerful, has deigned to become an infant for us, and to give himself to us in the Holy Communion.

Q. What do you remark of the colour of the heavens?

A. The colour of the heavens is azure, which pleases the eye the most. This colour sometimes changes, in the morning and evening, for instance, in order to sooth our sight and prepare it, either for the brilliant rays of the sun, or for the coming darkness of the night.

Q. What occupies the space which separates the earth from the heavens?

A. The space which separates the earth from the heavens is occupied by air. Air surrounds the whole earth, and presses upon our bodies with very great force; each man bears on his head a volume of air which weighs at least twenty-one thousand pounds; we are not crushed by it because the air within us produces an equilibrium; if this equilibrium were to cease we should perish immediately.

Q. What does this show us?

A. This shows how completely our life is at every

moment in the hands of God, and how we should fear to offend him.

Q. Why is air invisible?

A. The air which is so closely connected with us is invisible, because, if it were visible, objects could not be distinctly seen.

Q. What is the use of air?

A. 1st. The air is a messenger which brings us the various odours, and enables us to discern the good or bad qualities of food; it brings us sounds, and enables us to know what passes at a distance, and also the thoughts of others. 2nd. The air is a kind of pump that raises up from the sea the water necessary to render the earth fruitful, and afterwards distributes it wherever the Creator ordains. 3rd. Finally, the air enables us to live by respiration. It is a great blessing, for which many neglect to thank God.

CHAPTER VI.

Knowledge of God—God considered in his Works. Third day of Creation.

Q. What did God do the third day?

A. The third day God gathered the sea in the place which he had prepared for it; he commanded the earth to appear, and bring forth the green herbs, the plants, and the trees.

Q. What observation do you make on the extent of the sea?

A. On the extent of the sea, I observe that it is neither too great nor too small. If it were greater, the earth would be an uninhabitable marsh, because we should have too much rain; if it were smaller, we should not have enough, the earth would be sterile, and we would die with famine.

Q. How has God prevented the water of the sea from corrupting?

A. God has prevented the water of the sea from corrupting by two means; the first is the ebbing and flowing of the sea; the sea is always in motion; during six hours it forces the waters from its centre to the shore, and during the next six it recals them from the shore to its centre. The second means is the salt in the ocean; the waters of the sea are brackish or salty. The salt of the ocean has another advantage, it renders the water heavy, and prevents the sun from drawing too great a quantity of it.

Q. For what are we indebted to the sea?

A. We are indebted to the sea for a great many blessings. 1st. It supplies us with rain, with fish, and with pearls. 2nd. It brings us, by the means of ships, the riches of all other countries. 3rd. It facilitates the propagation of the faith among all nations.

Q. What did God do after he had gathered the sea into the place which he had prepared for it?

A. After he had gathered the sea into the place which he had prepared for it, God made the dry land to appear, to which he gave the name of *earth*, that is *sterile*, to show us that the blessings which it affords us do not originate from the earth of itself.

Q. With what did God cover the earth?

A. He covered it with green herbs, because green is the colour best suited to our eye; had he coloured the earth red, black, or white, we could not have borne the sight.

Q. With what properties did God invest the herbs?

A. God invested the herbs with the property of bearing seeds, in order to propagate and multiply their species and thereby provide for our subsistence and the subsistence of animals, which are all made for our use.

Q. How many parts are there in a plant?

A. There are four parts in a plant. 1st. The root, which fixes and nourishes the plant. 2nd. The stalk, which is destined to bear the seed and the fruit. 3rd. The leaf, which embellishes, warms, and nourishes it. 4th. The seed or fruit, which serves for our wants and pleasures, and for perpetuating the plant.

Q. What do you conclude from this?

A. From this we must conclude, that it is sufficient to study only the smallest flower to fill us with confidence and love for God, and make us exclaim with our Lord: "Not even Solomon in all his glory was arrayed as one of these; if God so clothe the grass of the field, which to-day is, and to-morrow is thrown into the oven, how much more you, O ye of little faith?

CHAPTER VII.

Knowledge of God—God considered in his Works. End of Third day and beginning of the Fourth day of the Creation.

Q. What else did God do on the third day?

A. On the third day, God also created the trees of every kind. The earth, which thus far was only a vast prairie, became on a sudden an immense orchard, planted with every sort of trees, loaded with fruits of a thousand different kinds.

Q. Why has God created the fruit trees?

A. God has created the fruit trees for our wants and our pleasure. He shows us his paternal tenderness by giving us, in fruits, a food as wholesome as it is pleasant. and very cheap; and he shows his paternal tenderness also by sending us these fruits at the season when we most need them.

Q. Did not God create other trees also?

A. God created many other trees, which do not furnish us with food. These trees are very useful; with

their wood we build houses and ships, make furniture and cook our food; they afford us shade, purify the air, and charm the sight by the grandeur of their size and the beauty of their verdure.

Q. Do we see all the riches of the earth?

A. We do not see all the riches of the earth. The bowels of the earth are full of precious and useful metals, such as gold and iron. God has given us these metals to use, and not that we should attach our hearts to them.

Q. What did God do on the fourth day?

A. On the fourth day God created the sun, the moon, and the stars; the sun to preside over the day, and the moon to preside over the night.

Q. Why were the sun, moon, and stars not created until the fourth day?

A. They were not created until the fourth day, in order to teach man that they are not the authors of the productions of the earth. God wished thereby to prevent idolatry.

Q. Why is the sun so far removed from the earth?

A. The sun is so far removed from the earth that it may give us light without dazzling the sight, and that it may warm without burning us. If the sun were nearer, the earth would be burnt and sterile; if it were farther, the earth would be frozen. The same thing would happen if the sun were either larger or smaller.

Q. What further do you remark with respect to the sun?

A. I remark that the sun rises and sets every day, runs his course with great velocity, illumines and vivifies all nature. It is in this an image of Christ, who, having gone forth from the bosom of his Father, returned to heaven, after having enlightened all men by his doctrine, and sanctified them by his merits and example.

Q. Does the sun rise every day at the same point?

A. The sun does not rise every day at the same point, and this is the reason why the days are unequal. Each day God marks the point where the sun shall rise and where it shall set, in order that he may dispense his heat and light upon the unjust as well as the just. Our heavenly Father wished to teach us, by this, to love all men without exception, because they are all our brothers,

CHAPTER VIII.

Knowledge of God—God considered in his works.
End of the Fourth day of the Creation.

Q. What else did God do on the fourth day?

A. On the fourth day God also made the moon to preside over the night. This beautiful planet renders us the greatest services. It lessens the great darkness of the night, it regulates the labours of the field, it affords light to the traveller by night, and at each instant reveals to us the wisdom of the Creator; for the moon, like the sun, changes each day its hour of rising and setting.

Q. What more did God do?

A. God also made the stars, whose number, size, and continual, regular motion show forth the glory of our heavenly Father, and challenge our gratitude.

Q. How so?

A. The stars render us great service; the polar star, for instance, directs our course both by land and sea; the other stars diminish the darkness in the absence of the moon. If these stars were nearer to us they would dazzle the sight or burn the earth; if they were farther off, they would be useless.

Q. Why has God created the sun and moon?

A. God has created the sun and moon, in order to separate the day from the night, and regulate the order

of the seasons. The light, the heat, and the opportunity to labour without fear at our daily avocations are some of the many blessings conferred upon us by the day, and deserve all our gratitude.

Q. What are the blessings of the night?

A. The night also brings us a great many blessings. 1st. It instructs us by withdrawing from our use and our sight the creatures which surround us. It recalls to our mind the nothingness from which we have sprung, and the darkness of idolatry from which we have been freed by the gospel. 2nd. The night brings us rest and sleep, but does it gently and with deference, to teach us that all things are made for us, and ourselves for God. 3rd. The night refreshes the air, and preserves the herbs and plants, which would perish if the sun were to remain always above the horizon. 4th. It secures our lives against wild beasts. These beasts go forth during night to seek their prey, but if there were no night, hunger would force them to go forth during the day, and thus man would be incessantly exposed to their fury.

Q. What other service do we derive from the sun and moon?

A. We derive another service from the sun and moon: they regulate the order of the seasons. The four seasons are necessary: the spring prepares, the summer ripens, the fall lavishes the productions of which we have need, and winter gives rest to the tired earth.

Q. What are the blessings and instructions of each season?

A. The spring renews all nature, and teaches us the shortness of growth and life. Summer gives us a portion of those things which are necessary for us, and teaches us that when arrived at the age of reason, we must, above all things, labour for heaven. The fall

fills our houses with its blessings, but at the same time warns us not to attach our hearts to them. Finally, winter enables us to enjoy the blessings given us by the other seasons, and it bids us be charitable to those who suffer from cold and hunger.

CHAPTER IX.

Knowledge of God—God considered in his Works. Fifth day of Creation.

Q. What did God do on the fifth day?

A. On the fifth day God made the fishes and the birds. This new species of creatures, more perfect than those which preceded them, affords us a new subject of admiration. 1st. It is a wonder that the fishes can live in the sea, which is salty and produces nothing. 2nd. It is also wonderful that their race has not long since been destroyed. For the larger ones continually pursue the smaller, whilst there is nothing to defend them. To protect themselves, they fly towards the shore, whither the larger fish cannot follow them. But in thus giving shelter to the smaller, the larger, it would seem, are left to perish, by being deprived of their prey. Such, indeed, would be the case if God had not provided for their wants by sending them shoals of little creatures, which they swallow by thousands. All these fishes of the sea would perish with cold, if they were not warmly protected by their scales and their oil.

Q. What advantages do we derive from the fishes?

A. We derive many advantages from the fishes; their flesh feeds us, and their bones serve for many purposes; there are some which every year visit our coasts and are taken; others ascend our streams to their very sources, in order to carry to all men the blessings of the Creator.

Q. What else did God do on the fifth day.

A. On the fifth day God also created the birds. Like

the fishes, they also sprang from the sea, and this is a great miracle that the sea should, in the twinkling of an eye, have produced two species of creatures so different. The birds are a new proof of the infinite wisdom of the Lord.

Q. How so?

A. 1st. By the structure of their bodies, which are wonderfully adapted for flying through the air. 2nd. By their preservation; for they are provided with everything necessary to protect them from the air and rain, and also the means to procure their subsistence. 3rd. By their nests; for they know that they need nests, and when they should make them, as well as the form and size they ought to give them. It is not man, but God, who taught them all this. 4th. Finally, by their instinct; for they change their character and habits as soon as they have eggs to hatch, or young to feed. These little creatures, previously such ramblers, so constantly flying about, so avaricious and such gluttons, now become sedentary, courageous, and moderate in their appetites.

CHAPTER X.

Knowledge of God—God considered in his works. End of the Fifth and beginning of the Sixth day of Creation.

Q. What further remark do you make on the birds?

A. I further remark that they change from one country to another every year. At the approach of winter they pass into those regions where they can find the food and warmth not to be obtained elsewhere. They make their passage at the proper time, without guide, or map, or provisions, and yet they never fail to reach their destination. It is Providence who feeds and conducts them.

Q. Of what utility are birds?

A. Birds are of great utility; their flesh feeds us,

their feathers serve for a thousand purposes, their song delights us, and they deliver us from swarms of insects, whose too great numbers would otherwise destroy the fruits and harvests.

Q. Of what does God's goodness to birds remind us?

A. God's goodness to birds reminds us of those words of our Lord: "Are not two sparrows sold for a farthing? And yet **not one** of them shall fall to the ground without your father. Fear not therefore, you are of more value than many sparrows."

Q. What did God do on the sixth day?

A. On the sixth day God first created the domestic animals; by domestic animals are meant all the beasts destined to obey man, to aid him in his labour, and furnish him with food and raiment. It is for man, sinful man, they were created.

Q. What are the principal qualities of the domestic animals?

A. The principal qualities of the domestic animals are: their docility, for they obey even a child; their moderation in food, they eat but little, and are satisfied with such of the productions of the earth as are of least value; finally, the attachment they have for us; they know their masters, and are always ready to serve them.

Q. What are the chief services they render us?

A. Their chief services are to transport our produce, or carry us with speed from one place to another; to till the fields, feed us with their milk, and clothe us with their fleeces.

Q. What else did God do on the sixth day?

A. On the sixth day, also, God created the insects and reptiles. The wisdom and power of God do not shine forth less brilliantly in the creation of the smallest insect than in the creation of the firmament.

Q How is that shown?

A. It is shown: 1st. By the rich dress with which he has adorned the insects; he has clothed them with royal magnificence; their covering displays all the brilliancy of purple, of gold, of diamonds, and all the richest colours. 2nd. By the means given them for their defence. 3rd. By the instruments furnished them for labour; for each one has its trade. Some are weavers, as the spider; others are distillers, as the bee. All are chemists and mathematicians; that is, they know perfectly how to distinguish the plants which suit them; they know how to build their habitations so as to render them warm, commodious, agreeable, and sufficient to lodge themselves and their families.

CHAPTER XI.

Knowledge of God—God considered in His Works. End of the Sixth day of the Creation.

Q. What does the ant teach us?

A. The ant, like all other creatures, teaches us to glorify God. It teaches us also to use forethought and industry in our labour; finally, it teaches the tenderness parents should have for their children, and the care they should take of their education.

Q. What do the bees teach us?

A. The bees teach us to respect our superiors, to love and aid our neighbour. They also invite us to thank their Creator and our own, for it is by his orders and for us they make their honey.

Q. What does the silk-worm teach us?

A. The silk-worm teaches us: 1st. How great is the power of God, who from a simple worm produces a source of riches for whole provinces. 2nd. How agreeable humility is to God, since in religion, as in nature, he makes use of the little and the humble to perform his greatest works. 3rd. How foolish we are to take

pride in our dress, since the most costly dresses are only the cast-off clothes of a worm.

Q. What service do the reptiles and wild animals render us?

A. The reptiles and wild animals render us many services. They teach us to respect and fear God, whose power has created so many terrible animals, and whose paternal arm, which keeps them confined to the deserts and rocks, could let them loose whenever he pleases. They also furnish us with costly furs, and eat up the dead bodies of other animals, which, if not removed from the earth, would corrupt the air.

Q. What should we think of those things which we cannot comprehend in nature?

A. We should think: 1st. That, like the rest, they are the work of a God, infinitely good and infinitely wise. 2nd. That they are useful, because they form a part of the creation, of which they help to make up the whole. 3rd. They make us know and feel our ignorance, and teach us to believe the mysteries of religion. 4th. That a great number of them exercise our virtue, expiate our sins, and thus contribute to our sanctification, which is the object God proposed to himself in creating the world.

Q. What is meant by saying, all is harmony in the world?

A. In saying that all is harmony in the world, we mean that all the parts of the universe have reference the one to the other; that they pre-suppose one another, and that, like the wheels of a watch, they are interlinked with one another; and that if the smallest thing should be added to or taken from it, the equilibrium would be destroyed, and neither order or beauty would remain.

Q. In what light should we look upon the world?

A. We should look upon the world as a book in which

God has written his existence, his goodness, his wisdom, his power; our duty towards him, towards our neighbour, and towards ourselves. If we know how to read this beautiful book, we shall see God present everywhere, and this thought will sanctify us, by filling us with respect, confidence, and love.

CHAPTER XII.

Knowledge of Man—Man considered in himself.

Q. What else did God do on the sixth day?

A. On the sixth day also God made man, saying: "Let us make man to our image and likeness." The world existed as a magnificent book in which God had written his adorable perfections, but there was no one to read it; the world was a brilliant palace, but there was no master to inhabit and enjoy it. Therefore God made man.

Q. Why did God make man last?

A. God made man last because man is the master of all creatures, and it was proper that all things should be prepared to receive him.

Q. Why did God say, "Let us make man?"

A. God said, "Let us make man," and not, "Let man be made." In order to show us the grandeur of the work he was about to make, he consults with himself, he deliberates, and finally says, "Let us make man." He then took slime of the earth, and out of it formed the body of man, after which he gave him a soul. Thus man is composed of body and soul.

Q. What does the body of man proclaim?

A. The body of man, in the first place, proclaims the power and infinite wisdom of God; secondly, it marks the dignity of man. To the eye of reason, our body is a master-piece worthy of admiration, and to the eye of

faith it is a living temple of the Holy Ghost, worthy of the most profound respect.

Q. What is the soul?

A. It is the spiritual, free, and immortal principle which thinks, wills, and acts in us.

Q. How is our soul spiritual?

A. Our soul is spiritual, that is, it has neither length, breadth, nor thickness; it can neither be seen by our eyes, nor touched by our hands; it is spiritual, because all its operations are spiritual.

Q. Is our soul free?

A. Our soul is free, that is, it can will or not will, act or not act. Material creatures are not free, because their acts are always and invariably the same. We feel that we are free, because we experience joy whenever we do good, and sorrow whenever we do evil.

Q. Is our soul immortal?

A. Our soul is immortal, that is, it will never die; it cannot be dissolved like the body, because it has no parts. God alone could annihilate our soul, but he has said that he will never annihilate it, but will reward or punish it for all eternity.

Q. How was man made to the image of God?

A. Man was made to the image of God, because God is a pure spirit, and man, as to his soul, is also a pure spirit; God is free and eternal, and man, by his soul, is free and immortal. God is the king of the whole universe, and man is the vicegerent of God, and the lord of all that surrounds him. All things have reference to God—all things have reference to man, and therefore man should refer himself and all things to God. From this we should conclude that we are being truly great, and that we ought greatly to fear doing anything unworthy of us.

CHAPTER XIII.

Knowledge of Man—Man considered in his relations to creatures.

Q. What do man's relations with creatures show us?

A. The relations of man with creatures show us the goodness of God and the dignity of our nature. Man was created to be: 1st. The master. 2nd. The usufructuary. 3rd. The high priest of the universe.

Q. What is meant by man's being the master of the universe?

A. Man is master of the universe; that is, God has given him command over all creatures. As long as man remained innocent, all creatures submitted freely to his will; but they revolted against him as soon as he revolted against God. He has not, however, lost all power over them.

Q. What is meant by man's being the usufructuary of the universe?

A. Man is the usufructuary of the universe; that is, enjoys all creatures, and they all have reference to him. This is effected by means of his five senses,—the sight, the hearing, the smell, the taste, and the touch, by which he appropriates all creatures to himself, and makes them serve for his use and pleasure. In eating a piece of bread, we enjoy the labour of the whole universe; for to produce a piece of bread and prepare it for use, the concurrence of all the elements, of men, and of God himself, is necessary.

Q. How is man the high-priest of the universe?

A. Man is the high-priest of the universe; that is, he is obliged to offer up himself and all creatures to God. God has made all things for his own glory; but mere creatures cannot glorify God in a manner worthy of him; they have neither an understanding to know him, a heart to love him, nor a tongue to praise and bless him.

It is man who must discharge for them all these duties to their Creator.

Q. What did God do after he had created man?

A. After he had created man, God constituted him master of the whole universe, and conducted him into the palace which he had prepared for him. This palace was a delightful garden, planted with every variety of trees, loaded with the most delicious fruits. It was called the terrestrial Paradise. When Adam entered Paradise, God caused all the animals to come before him; Adam gave to each its name, as to a servant, and all submitted to their new master.

Q. How was man to have governed the world?

A. With justice and equity; that is, to make all creatures serve for the glory of God and his own sanctification. Adam did this as long as he was innocent. We ought to imitate him. and not follow the example of the majority of the world, who, instead of making all creatures serve for the glory of God, make use of them to offend him.

Q. Will men always make an improper use of God's creatures?

A. Men will not always make a bad use of God's creatures; for they shall one day be free from this abuse. Until that time they groan in being obliged to take part in our iniquities, and await the last judgment with impatience.

CHAPTER XIV.

Man consid red in his relations to God.

Q. In what state was man created?

A. Man was created not only with all the qualities and all the privileges of a perfect nature, but also in a state of grace and supernatural justice. That is to say, he was created without having merited it, he was created

exempt from miseries and infirmities, and, moreover, destined for a supernatural end.

Q. Explain this last truth, namely, man's being destined to a supernatural end?

A. Man as a finite being had a right only to a finite happiness; that is, to see God in his creatures as in a mirror. But God in his goodness destined man to see him face to face, for all eternity, as the angels see him in heaven, which is a happiness infinitely greater than to see him only in his creatures.

Q. Did God owe this happiness to man?

A. God did not owe this happiness to man, who could not have attained it by any virtue of his nature. Therefore it is called supernatural.

Q. How can man arrive at this supernatural happiness?

A. Man can arrive at this supernatural happiness by grace; that is, by the lights and supernatural help which God gives him, and which do not destroy his nature, but perfect it.

Q. What, then, is the end for which man has been created?

A. The end for which man has been created is to know, love, and serve God on earth, in order to possess him and to see him face to face during all eternity.

Q. Was man, in the state of innocence, happy;

A. Man in the state of innocence was happy; his understanding knew all that it ought to know; his heart loved all that it ought to love; his body was exempt from infirmities and was immortal. After having adored, loved, and contemplated God in his creatures, he would have gone, without suffering the pangs of death, to contemplate him face to face in heaven with the angels.

Q. How was the first woman created?

A. God sent a mysterious sleep upon Adam, during which he took from him, without pain, one of his ribs,

and out of it formed a body, to which he gave a rational soul. Thus was the first woman created. On seeing her, Adam exclaimed: "This now is the bone of my bone, and the flesh of my flesh." The Lord then blessed them, and instituted the holy state of marriage.

Q. What command did God give to our first parents?

A. Thus far God had spoken to our first parents only of their authority and their happiness; it was but just that he should require the homage of their gratitude. He told them to eat of all the fruits of the terrestrial Paradise except the fruit from the tree of the knowledge of good and evil.

Q. Were our first parents bound to obey God?

A. Our first parents had every reason to obey God: 1st. This command was very just. 2nd. It was very easy. 3rd. They had all the graces necessary to keep it. 4th. They had every motive not to violate it; their happiness in this world and in the next was to be the price of their obedience.

Q. By whom were they tempted?

A. They were tempted by the devil. God, whose wisdom and power are infinite, had formed creatures, purely material, such as the plants and animals; others material and spiritual, such as man; and others purely spiritual, such as the angels.

Q. What are the angels?

A. The angels are creatures purely spiritual, and superior to man. Some of them revolted against God, and were immediately punished, and changed into devils.

CHAPTER XV.

Knowledge of the Angels.

Q. In what are the angels superior to men?

A. The angels are superior to men in knowledge and power. They know much better than we do the things

that are known by us. They know many things which we do not know; and they can do many things which are impossible to us.

Q. In what state were the angels created?

A. All the angels were created in a state of innocence and sanctity, but this happy state did not render them impeccable; the eternal enjoyment of God was to be the reward of their fidelity. Some of them refused to humble themselves before God, and were changed into devils.

Q What is the occupation of the devils or bad angels?

A. The occupation of the bad angels is to tempt men, and to do us all the harm they can, as we see in the case of the holy man Job. The devil, however, can do us no harm without the permission of God. He permits him to tempt us in order to try our virtue, but he gives us all the graces necessary to triumph over his attacks.

Q. Are there different grades of good angels?

A. Among the good angels there are different grades. They are divided into three hierarchies, which contain each three orders; these nine orders are called the nine choirs of angels. The first hierarchy embraces the Thrones, the Cherubim, and the Seraphim; the second embraces the Powers, the Virtues, and the Dominations; the third embraces the Angels, the Archangels, and the Principalities.

Q. What are the duties of the good angels?

A. The first duty of the good angels is to adore and praise God. St. John represents them to us as prostrate with respect before the throne of his divine Majesty, repeating, without ceasing, these words: "Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

Q. What is the second duty of the good angels?

A. The second duty of the good angels is to preside over the government of the visible and invisible world,

and execute the orders of God with regard to man. It is by the ministry of angels that the great events of the Old and New Testament have been accomplished.

Q. What is the third duty of the good angels?

A. The third duty of the good angels is to watch over and guard the universal church. The holy fathers teach us that millions of angels environ the sheepfold of Jesus Christ, to defend it in the continual war it sustains from the bad angels. They watch over and protect kingdoms and empires. The Scripture speaks of the angel guardian of the Persians and the Greeks, and the holy fathers tell us that each church has not only a bishop, but also an angel for its protector.

Q. What is the fourth duty of the good angels?

A. The fourth duty of the good angels is to watch over each one of us. At the first moment of our existence, an angel comes to place himself at our side, to defend us, and conduct us to heaven. He presents to God our prayers and our good works, and prays for us.

Q. What must we conclude from the work of the six days?

A. We must conclude: 1st. That God is truly powerful, truly wise, and truly good. 2nd. That man is truly a great being, since all the inferior creatures were made only in reference to him, and that even the angels labour continually for him. 3rd. That we ought to love God, use all things for his glory, and to have a great respect for ourselves. 4th. That we ought to observe the Sunday with great fidelity.

CHAPTER XVI.

The Fall of Man.

Q. With what punishment did God menace our first parents?

A. The punishment with which God threatened our

first parents was death to both body and soul. He said to Adam: "In what day soever thou shalt eat of it, thou shalt die the death." They were guilty of revolt, like the angels, and like them they deserved to be treated; if God did not execute his threat, it is owing entirely to his great mercy.

Q. How did our first parents fall?

A. The devil, in the shape of a serpent, deceived the woman by saying to her, that if they ate of the forbidden fruit they should become gods. The woman, being deceived, ate of it, and then offered it to her husband. Adam was not deceived, but to please his wife he also ate of the forbidden fruit.

Q. In what condition did they find themselves after their fall?

A. After their fall, remorse and shame seized upon their conscience, and they sought to hide themselves among the trees of the garden. The Lord called them before him, and pronounced upon them a just condemnation.

Q. What punishment did he pronounce upon the serpent?

A. He condemned the serpent to crawl upon the earth and to eat the dust. God wished to show how hateful the devil was to him, by punishing the reptile which had been the instrument of his crime. He moreover said to it: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head." These words announced a Redeemer to come.

Q. What punishment did he pronounce upon our first parents?

A. He condemned the woman to bring forth with pain, and to be subject to her husband; he condemned man to earn his bread by the sweat of his brow, and to

undergo all the miseries of nature and death. He also deprived him of all his supernatural privileges.

Q. What do you remark on this punishment?

A. In this punishment I remark a great mercy of God. He had the right to execute the sentence of death on our first parents the moment they sinned, yet he did not do it; he granted them time for repentance. He did more, he gave them the means; he announced to them a Redeemer, and thus left them the hope of being one day restored to his favour.

Q. What did God then do?

A. Touched with compassion for our first parents, he gave them clothes to cover themselves. After this they went forth from the terrestrial Paradise, and a cherub, armed with a flaming sword, was placed at the entrance to prevent their return.

Q. Did Adam do penance?

A. Adam did penance for his sin during nine hundred and thirty years, and had the happiness to recover the favour of God, and to die in his love.

CHAPTER XVII.

Justice reconciled with Divine Mercy in the punishment of Original Sin.

Q. What was the justice of God in the punishment of original sin?

A. The justice of God in the punishment of original sin was perfect, and free from all reproach. 1st. The command which God had given to our first parents was easy to keep. 2nd. It was all-important; it was the exterior mark of the fidelity which God required of them in gratitude for the great blessings heaped upon them, and to which he had attached their happiness. 3rd. It was perfectly just; for it was God himself who had

given it, and God is surely free to confer his favours on such conditions as he pleases.

Q. What are the effects of original sin?

A. The effects of original sin are, 1st. Privation of sanctifying grace. 2nd. Ignorance, concupiscence, sufferings, and death.

Q. How did God show his mercy in the punishment of original sin?

A. The mercy of God in the punishment of original sin was as perfect as his justice. Instead of punishing our first parents with death the moment they sinned, as he had a right to do, God granted them time for repentance, and gave them the means of repenting, by promising them a Saviour, who would restore to them all the blessings they had lost, and confer even greater ones.

Q. What was the cause of this mercy?

A. The cause of this great mercy was the Eternal Word, the only Son of God, who offered himself to his Father to expiate the sins of our first parents.

Q. How did God reconcile the rights of his justice with those of his mercy, in the punishment of original sin?

A. To reconcile the claims of his justice, which required the punishment of man, with those of mercy, which called aloud for his pardon, God accepted the death of one man in the place of all men, and in consideration of this Man, a victim for all, he forgives all other men.

Q. What will this man be?

A. He will be the object of all the rigour of God's justice since he will be loaded with the sins of all men. He will also be infinitely loved by God, since, in consideration of him, God will pardon all men. This mediator will be a Man-God. Man, that he may be capable of

suffering; God, in order to give infinite merit to his sufferings.

Q. Could man have been saved except through this mediator?

A. No man could have been saved except through this mediator, because he alone, being a Man-God, could expiate sin, and re-establish between God and man the supernatural union which sin had destroyed.

Q. How were those saved who lived before the coming of the mediator?

A. They who lived before the coming of the mediator, were saved also by the merits of this mediator. In order thereto, they had to believe in him. This faith in a mediator, has always been necessary, at all times, before as well as since his coming.

CHAPTER XVIII.

Necessity and Perpetuity of Faith in the Mystery of the Redemption—History of Job.

Q. Was our Saviour born for all men, without exception?

A. Our Saviour was born for all men, without exception. "He is the Saviour of all," says the apostle, "but more so of the faithful."

Q. What must we conclude from this?

A. From this we must conclude, that God has given to all men, at all times, the necessary graces to acquire a sufficient knowledge of the mystery of redemption, and to work out their salvation.

Q. Explain this truth.

A. It is certain that the Jews have always expected a Redeemer. This expectation was the first article of their creed. As to the pagans, they, like the Jews, were children of Adam and Noah In wandering from

the parent home, they carried with them the tradition of the fall of man, and the first promise of a Redeemer.

Q. Were not those traditions altered?

A. Yes, those traditions were altered by gross fables But we find portions of them sufficiently marked in the history of all pagan peoples. Moreover, St Thomas says that the revelation of the Redeemer was made to a great number of gentiles. Finally, there were among the gentiles, persons who foretold the birth of the Redeemer, and were as prophets for the gentiles.

Q Which of them was most celebrated ?

A. The most celebrated of these prophets among the gentiles, was the holy man Job. He was an eastern prince; he feared God and served him in all the uprightness of his heart; he was extremely rich. God permitted the devil to put his virtue to the test. In a single day the devil took from Job all his riches, and caused the death of all his ten children. On hearing this afflicting news, Job contented himself by saying, with great resignation: "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord."

Q. Continue the history of Job.

A. The devil, exasperated at not being able to make Job murmur against God, demanded permission to afflict his person; he obtained permission, and Job was immediately covered from head to foot with a most offensive, horrible leprosy. Poor, sick, and disgusting, he was obliged to sit down on a dunghill, and with pieces of broken pot-sherds scrape off the matter running from his ulcers.

Q. What other trial had Job to undergo?

A. Another very painful trial was, that his wife upbraided him in his misery, and told him to curse God. Job replied to her: "Thou hast spoken like one of the

foolish women; if we have received good things at the hand of God, why should we not receive evil?"

Q. What else happened?

A. Three princes, friends of Job, having learned his misfortunes, came to visit him. They maintained that Job had been guilty of some sin, since God punished him thus. Job replied that he was innocent; his friends would not believe him. It was then that Job pronounced this beautiful prophecy of the Redeemer: "I know that my Redeemer liveth; and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God," the witness of my innocence.

Q. Did God abandon the holy man Job?

A. God did not abandon the holy man Job. He vindicated his innocence, and required his friends to offer up a sacrifice of expiation. Job prayed for them, and God forgave them the pain they had caused that holy man. Afterwards God gave to Job again as many children as as he had before, two-fold greater riches, and a long life and holy death.

CHAPTER XIX.

Knowledge of Religion—It is a great Grace.

Q. How must we consider religion?

A. We must consider religion as a great favour, conferred upon us by God.

Q. Explain this truth.

A. By a goodness altogether gratuitous, God has destined man to a supernatural happiness, and has given him all the means to attain it. Religion, which is the assemblage of all these means, is, therefore, a great favour and a great grace.

Q. What is grace?

A. Grace is a supernatural aid which God, in virtue

of the merits of Jesus Christ, gratuitously gives to men, whereby they may work out their salvation.

Q. How many kinds of grace are there?

A. There are two kinds of grace; exterior and interior. Exterior graces are the sensible aids which God, in virtue of the merits of Jesus Christ, gives us to work out our salvation.

Q. Illustrate this answer.

A. In the Old Testament, the promises, figures, and predictions regarding the Messiah, the law given on Mount Sinai, the Decalogue, the sacrifices, the teachings of the prophets, the examples of the just—in a word, the whole Jewish religion, was a great grace, an exterior grace. The same may be said of the Christian religion, with all its miracles, the discourses and examples of our Saviour, the apostles, the saints, and all the teachings of the church.

Q. What is interior grace?

A. Interior grace is whatever touches our heart interiorly, enlightens our understanding, strengthens our will, inducing us to work out our salvation. Interior graces, like the exterior, are innumerable.

Q. What ought we to know respecting grace?

A. We must know respecting grace, 1st. That it is gratuitous, that is, we are indebted for it solely to the merits of Jesus Christ. 2nd. That he who profits well by the graces received, acquires, in virtue of the promises of God, a right to new graces. 3rd. That grace is absolutely necessary for us, that without it we can do nothing; with it we can do all things in order to salvation. 4th. That grace, far from trammelling our liberty, perfects it. 5th. That grace is more precious than all natural goods, since it conducts us to eternal happiness.

CHAPTER XX.

What is Religion?

Q. What is religion?

A. Religion, according to St. Augustine, is the bond which unites man to God; in other words, religion is the society of man with God.

Q. Explain this answer.

A. Between parents and children there exist ties, or natural and sacred relations. In the same manner there exist relations between God, the creator and father of man, and man, who is the creature and child of God. The ties which exist between God and man are even more sacred than those which unite the son to his father.

Q. Why so?

A. Because we owe more to God than a son owes to his father; God is our creator and our last end, which cannot be said of our earthly fathers. From which we must conclude that our obligations to God are much more holy than are the obligations of children to their parents.

Q. What does the word religion signify?

A. The word religion signifies the tie by excellence, or the re-tieing. The tie by excellence, because religion unites us in a supernatural manner to God, who is the most perfect of beings; the re-tieing, because our Lord, by offering himself up to his Father as a victim for us, has re-established the supernatural union which existed between God and man previous to original sin.

Q. Is there any other religion than the religion of Jesus Christ?

A. No, there is no other religion than the religion of Jesus Christ, because Jesus Christ alone, as both God and man, could expiate sin, reconcile man to God, and re-establish the supernatural tie which united them.

Q. Is the true religion, or religion of Jesus Christ, of ancient date?

A. The religion of Jesus Christ is as ancient as the world. For it goes back to the time when the Son of God offered himself to his Father to redeem man, and has always had as the object of its faith and its hope this same Mediator and the same rewards.

Q. Has religion been at all times as fully taught as it is at the present day?

A. No, religion has not been at all times as fully taught as at the present day. But it has not on that account ceased to be the same religion, any more than man, by passing through the different stages of life, ceases to be the same man.

Q. What difference is there between the faithful who preceded, and those who have come after the Messiah?

A. The difference is, that the ancient just believed in Jesus Christ to come, whilst we believe in Jesus Christ already come. Our faith, our hope, our religion is the same as that of the patriarchs and prophets.

Q. Why did God delay so long the coming of the Messiah?

A. He delayed the coming of the Messiah so long: 1st. In order that man might know, by a long experience of his miseries, the need he had of a Redeemer, and that he might desire his coming more ardently. 2nd. That he might recognise Jesus Christ as the Messiah, seeing that all the figures, promises, and prophecies were accomplished and verified in him.

Q. What has been the object of all the designs of God since the commission of original sin?

A. The object of all the designs of God, since the commission of original sin, has been to save man. Before the coming of the Messiah, all his designs had for their end to prepare man's redemption; and since the coming,

to maintain and extend its blessings to all men.

Q. What fruit do we derive from this truth?

A. The fruit we ought to derive from this truth is, to love God as he has loved us, constantly and solely.

Q. Why did God make known the mystery of the redemption only by degrees?

A. God made known the mystery of the redemption only by degrees in order to consult man's weakness. A great many previous miracles were necessary to dispose him to believe this greatest of all miracles.

CHAPTER XXI.

The Messiah promised and prefigured—First Promise—Adam and Abel the first and second figures or types of the Messiah.

Q. How did God make known the Redeemer to come?

A. God made known the Redeemer to come, 1st, by promises; 2nd, by figures; and 3rd, by prophecies.

Q. What do you understand by figures of the Messiah?

A. By figures of the Messiah I understand certain actions, certain events, certain personages, that represented beforehand the characteristics and actions of the Messiah.

Q. How do we know that the patriarchs, the sacrifices, and the whole Jewish people were a figure of the Messiah?

A. We know that the patriarchs, the sacrifices, and the whole Jewish people were a figure of the Messiah, 1st, on the authority of our Lord himself, and that of the apostles and evangelists. St. Paul, in particular, says that Jesus Christ is the end of the Mosaic law, and that whatever happened to the Jews was a figure of what was accomplished among Christians. 2nd, On the authority of the fathers of the church; St. Augustine, says, that the whole Jewish people were only a grand

figure of the Messiah. 3rd, By the conformity or resemblance of the figures to our Lord; for in looking at several portraits of the same person, drawn by different artists, no one would say that all these portraits resemble the person merely by chance.

Q. Did the patriarchs and ancient Jews know, in general, the sense of the promises, figures, and prophecies of the Redeemer?

A. The patriarchs and ancient Jews knew, in general, the sense of the promises, figures, and prophecies of the Redeemer; the better instructed among them had a clear knowledge of it, the rest had what was necessary for their salvation.

Q. Which was the first promise of the Messiah?

A. The first promise of the Messiah was that made by God to our first parents in the terrestrial paradise: he said to the serpent, *the woman shall crush thy head.*

Q. What was the first figure of the Messiah?

A. The first figure of the Messiah was Adam. Adam is the father of all men according to the flesh: our Lord is the father of all men according to the spirit. Adam sleeps, and out of one of his ribs God forms for him a companion, who is to be always united to him and to give him a numerous posterity: our Lord dies on the cross, and from his opened side God raises up the church with which our Lord will be united till the end of ages, and which will give him a great number of children.

Q. Continue the same figure.

A. Adam, a sinner, is driven from paradise, and is condemned to labour, sufferings, and death; our Lord, loaded with the sins of the world, descends from heaven, is condemned to labour, sufferings, and death. He saves all men by his obedience, as Adam lost all by his disobedience.

Q. What was the second figure of the Messiah?

A. The second figure of the Messiah was Abel. Abel offers a sacrifice which is agreeable to God. Our Lord offers a sacrifice which is infinitely more agreeable to God, his Father. The innocent Abel is conducted into the field and put to death by Cain his brother; our Lord, innocence itself, is led out of Jerusalem and put to death by the Jews, his brethren. The blood of Abel cries to heaven for vengeance; the blood of our Lord cries for mercy in our behalf. Cain, the murderer of Abel, is commanded to wander a vagabond on the face of the earth; the Jews, the murderers of our Lord, are condemned to wander over the earth without priest, without king, without sacrifice.

CHAPTER XXII.

The Messiah promised and prefigured—Noah the third figure.
(A.C. 2348.)

Q. What is the name of the son whom God gave to our first parents in place of Abel?

A. The son whom God gave to our first parents to replace Abel was named Seth. He it was that preserved the true worship of God on earth.

Q. How were the descendants of Seth called?

A. The descendants of Seth were called the children of God, because they lived according to the spirit of religion—the descendants of Cain, on the contrary, were called the children of men, because they abandoned themselves to all the corrupt propensities of the heart.

Q. Did God send any one to recall the children of men to repentance?

A. To recall the children of men to repentance, God sent Enoch. He never ceased to exhort them to be converted to God. God afterwards took him up to heaven alive, whence he will return before the end of the world to exhort sinners to repentance.

Q. Did the children of God remain always faithful to the Lord?

A. The children of God did not remain always faithful to the Lord. They formed alliances with the children of men, who corrupted them, and the earth was soon sullied with crimes.

Q. How did God punish mankind?

A. God punished mankind by the deluge. The earth and the highest mountains were covered with water during one hundred and forty days.

Q. Did all men perish in the deluge?

A. Noah and his family, in all eight persons, were saved in the ark, together with animals of each kind, to repeople the earth.

Q. What was the ark?

A. The ark was a large vessel which Noah constructed by the order of God, and which he entered at the moment of the deluge. He was one hundred and twenty years building it; God wishing thereby to give sinners time for repentance.

Q. What did Noah do on leaving the ark?

A. Noah, on leaving the ark, testified his gratitude to the Lord by offering up a sacrifice to him. The Lord promised him never again to destroy the world by a deluge.

Q. Was Noah a figure of our Lord?

A. Noah was the third figure of our Lord. Noah signifies Consoler; Jesus signifies Saviour. Noah alone finds grace before God; our Lord alone finds grace before his father. Noah builds an ark which saves him and his family from the universal deluge. Our Lord builds his church to save from eternal death all who are willing to enter it. The higher the water rose, the nearer to heaven the ark mounted; the more the church experiences tribulations, the more she elevates herself

to God. Noah was chosen to be the father of a new world; our Lord was chosen to people the earth with the just, and heaven with saints.

CHAPTER XXIII.

The Messiah promised and prefigured—Second promise and fourth figure of the Messiah—Melchisedech. (A.C. 2247—1921.)

Q. What happened after the deluge?

A. After the deluge the life of man was perceptibly shortened. The long stay of the waters on the earth enfeebled the strength of the plants, corrupted the air. and caused nature to lose her primitive vigour.

Q. Who were the sons of Noah?

A. The sons of Noah were Sem, Cham, and Japhet; and from them have sprung all the people of the earth.

A. Were they all three blessed by their father?

Q. Cham, having been wanting in respect for his father, the holy patriarch cursed him in the person of Chanaan, and his malediction produced its effect.

Q. What did the descendants of Noah do before separating.

A. Before separating the descendants of Noah undertook to build a city and a tower, whose summit should reach the heavens, in order immortalise their name and secure them against a future deluge. This was an evil purpose, and God did not bless it.

Q. How did God prevent the execution of their purpose?

A. God prevented its execution by confounding the language of men. Being no longer able to understand one another, they were compelled to abandon the work. For this reason the tower was called Babel, that is, confusion.

Q. What became of men after the confusion of language.

A. They separated in large families, and removing

farther and farther, by degrees they peopled the whole earth. They carried with them the knowledge of the principal truths of religion and the remembrance of the great events which had happened after the deluge. Hence it is that we find amongst all the people of the earth, traditions of those memorable events.

Q. Did the people long preserve the true religion?

A. They did not preserve the true religion long. Blinded by their passions, they disowned the true God, and in his place, adored creatures—then commenced idolatry.

Q. What did the Lord do to preserve on earth the knowledge of the true religion, and especially the memory of the great promise of a Redeemer?

A. To preserve the true religion, and especially the memory of the great promise of the Redeemer, God chose a particular people to be the depository of both. The Jews were his chosen people—their father was Abraham, the son of Thare, a descendant of Sem.

Q. What did God promise Abraham?

A. God promised Abraham that all nations should be blessed in him who should come out of him, that is, God promised him that from him should be born the Messiah. This second promise excludes all other people, and shows us that we must look, for the future, among the posterity of Abraham for the Saviour.

Q. What was the fourth figure of the Messiah?

A. The fourth figure of the Messiah was Melchisedech. Melchisedech signifies King of Justice; our Lord is justice itself. Melchisedech was Priest of the Most High; our Lord is the Priest by excellence. Melchisedech blessed Abraham; our Lord blesses the church represented by Abraham. Melchisedech offers in sacrifice bread and wine; our Lord offers himself in sacrifice under the appearance of bread and wine.

CHAPTER XXIV.

The Messiah promised and prefigured—Isaac the fifth figure of the Messiah (A.C. 1871—1836.)

Q. After Abraham had delivered Lot, his nephew, what promise did God make him?

A. After the deliverance of Lot, God promised Abraham a son.

Q. What was the sign of the covenant which God made with Abraham?

A. The sign of the covenant which God made with Abraham was the ceremony of circumcision.

Q. On what occasion did God renew to Abraham the promise of a son?

A. God renewed to the holy patriarch the promise of a son, after he had given hospitality to three angels in the guise of travellers.

Q. What are we taught by the interview between Abraham and God in the guise of three angels?

A. The interview between Abraham and God teaches, 1st, with what holy familiarity God permits us to address him in prayer; 2nd, that the prayers and merits of a small number of the just may save a multitude of the guilty. For the sake of ten just, God would have spared five whole cities.

Q. Was no one saved from the burning of Sodom?

A. Lot, his wife, and his two daughters alone were saved from the burning of Sodom; but the wife of Lot, in punishment of her curiosity, was changed into a pillar of salt, which was still to be seen in the time of the apostles.

Q. What order did God give to Abraham?

A. Many years after the burning of Sodom, God ordered Abraham to immolate Isaac.

Q. How did Abraham obey the order of God?

A. Abraham obeyed the order of God promptly and without a murmur. He himself conducted his son to the mountain which God had shown him ; he fastened Isaac to the pile, and was about to strike this beloved victim, when God, satisfied with his obedience, directed him to spare him.

Q. What does the sacrifice of Isaac represent?

A. The sacrifice of Isaac represents that of our Lord. 1st, Isaac is the well-beloved son of his father; our Lord is the object of the complacency of God, his father. Isaac, though innocent, is condemned to death; our Lord, innocence itself, is condemned to die. It is the father of Isaac who must immolate him ; it is God the Father who, by the hands of the Jews, himself immolates Our Lord. 2nd, Isaac himself carries the wood which is to consume him ; our Lord himself carries the wood of the cross on which he is to die. Isaac suffers himself to be tied to the pile without a murmur ; our Lord, like a tender lamb, suffers himself to be raised upon the cross. It is on Calvary that Isaac offers his sacrifice ; it is on Calvary also that our Lord offers his sacrifice. Isaac is blessed by God as a reward for his obedience ; our Lord, in recompense for his obedience, is blessed by God, and receives, for his inheritance, all the nations of the earth.

CHAPTER XXV.

The Messiah promised and prefigured—Third and Fourth promises. Sixth figure of the Messiah—Jacob. (A.C. 1739.)

Q. How did Abraham die?

A. Abraham, full of days and merits, died a holy death at the age of 175. He was interred by his two sons, Isaac and Ismael.

Q. To which of the sons of Abraham was the third promise of the Messiah made?

A. The third promise of the Messiah was made to

Isaac. The Lord said to him: *I will multiply thy seed like the stars of heaven . . And in thy seed shall all the nations of the earth be blessed.* This shows us much more than the preceding promises, that in the family of Isaac we must look for the Messiah.

Q. How many children had Isaac?

A. Isaac had two children, Esau and Jacob. God, who is the master of his gifts, chose Jacob, although the younger, to be the father of the Messiah.

Q. On what occasion did God make to Jacob the promise of the Messiah?

A. Jacob, on his way to Mesopotamia, to seek a wife amongst his relations, was overtaken by night in the midst of the desert. In his sleep he had a dream, in which the Lord appeared to him and said: *I am the Lord God of Abraham, thy father, and the God of Isaac; the land wherein thou sleepest I will give to thee and thy seed, and in thee and in thy seed all the tribes of the earth shall be blessed.*

Q. What do you remark on this promise?

A. On this promise I remark that it excludes Esau, and all the people descending from him, and that we must hereafter look for the Messiah among the posterity of Jacob.

Q. What did Jacob do on his arrival in Mesopotamia?

A. On his arrival in Mesopotamia, Jacob demanded his cousin Rachel in marriage; but it was not until after fourteen years of painful labour, that he obtained the consent of his uncle, Laban. He afterwards set out with his family to return to his father, to whom he rendered the last rites.

Q. Was Jacob a figure of our Lord?

A. Yes, Jacob is the sixth figure of our Lord. Jacob, to obey his father, went into a far-distant country to seek for a spouse; our Lord, to obey his father, descended from heaven on earth to unite himself to the

church, his spouse. Jacob, although very rich, set out alone, and had for his pillow nothing but a stone, found in the desert; our Lord, the master of all things, had not even a stone on which to lay his head. Jacob was obliged to labour a long time to obtain his spouse. Our Lord was obliged to undergo the most painful labours to form the Church, his spouse. Jacob returned to his father, with his family; our Lord ascended to his Father, with all the saints of the ancient law, and opened heaven to all Christians, his children.

CHAPTER XXVI.

The Messiah promised and prefigured—Seventh figure of the Messiah —Joseph. (A.C. 1729—1639.)

Q. Did the patriarchs possess great wealth?

A. The patriarchs possessed great wealth, which consisted chiefly of flocks and herds. They did not build houses; they dwelt in tents, and changed their places of dwelling according to the pastures. God thus wished to teach us that the life of man here below is but a painful journey.

Q. What were the principal virtues of the patriarchs?

A. The principal virtues of the patriarchs were faith, which made them constantly sigh after a better country; charity for their neighbour, which made them extend a generous hospitality to strangers; and lastly, temperance and sobriety, which secured to them a long life, exempt from infirmities.

Q. How many sons had the patriarch Jacob?

A. The patriarch Jacob had twelve sons, who are the fathers of the twelve tribes. The most celebrated is Joseph, who was one of the most beautiful figures of the Messiah. 1st. Joseph was the well-beloved son of Jacob, his father; our Lord is also the well-beloved son of God, his father. Joseph was maltreated and sold by

his brethren to strange merchants; our Lord was maltreated by the Jews, his brethren, betrayed by Judas, and delivered up to the Romans, who put him to death. 2nd, Joseph is condemned for a crime of which he is innocent; our Lord is condemned for crimes of which he is innocent. Joseph is found in prison with two criminals; he announces to one his pardon and to the other his punishment; our Lord is placed on the cross, between two malefactors; he promises heaven to one, and leaves the other to his perdition. 3rd. Joseph passes from his prison to the throne itself of Pharao; our Lord passes from the cross to the throne itself of God, his father. Joseph is obeyed by strangers, before he is obeyed by his own brethren; our Lord is obeyed by infidel nations before he is obeyed by the Jews. Joseph saved his brethren from death when they came to him; our Lord will save the Jews from error when they will have embraced Christianity.

CHAPTER XXVII.

The Messiah promised and prefigured—Fifth promise. Fighth figure of the Messiah—The Paschal Lamb. (A.C. 1491.)

Q. Did Jacob live long in Egypt?

A. Jacob was one hundred and twenty years old when he went down into Egypt; he lived there seventeen years, honoured and respected and tenderly cherished by his son Joseph.

Q. What prophecy did Jacob make when dying?

A. Jacob, seeing his end approach, assembled around his bed his twelve sons, and announced to them what was to happen to their descendants. When he came to Juda, he spoke thus: *Juda, thee shall thy brethren praise: the sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and he shall be the expectation of all nations.*

Q. What was the meaning of this promise?

A. This promise announced that the sovereign authority should reside in the tribe of Juda, until the coming of the Messiah, the expected of all nations. It was verified at the time of our Lord; for Herod, an Idumean, was the first stranger who reigned in Judea. This promise teaches us, further, that it is in the tribe of Juda, to the exclusion of all others, we must for the future look for the Messiah.

Q. What happened to the children of Jacob after his death?

A. After the death of Jacob, his children multiplied rapidly; Joseph soon followed his father to the grave; a new king ascended the throne of Egypt, and oppressed the Hebrews.

Q. Whom did God make use of to deliver his people?

A. To deliver his people from the bondage of Egypt, God made use of Moses, and Aaron his brother. They both went together into the presence of Pharao, whose obstinacy Moses subdued by striking Egypt with ten great calamities, which are called the ten plagues of Egypt.

Q. What did the Hebrew people do before setting out?

A. Before setting out, the Hebrew people immolated the Paschal Lamb, which is the eighth figure of the Messiah. This Paschal Lamb was to be without spot; our Lord is the true Lamb without spot.

Q. With what dispositions were they to eat the Paschal Lamb?

A. They who ate the Paschal Lamb were to have their loins girdled, a staff in their hands, and sandals on their feet, as travellers ready for the journey. Those who receive the holy communion must have their loins girdled, that is, must be chaste; a staff in their hand, that is, they must resist all evil; sandals on their feet,

that is, they must be like travellers, ready to undertake anything in order to reach heaven.

CHAPTER XXVIII.

The Messiah promised and prefigured—Ninth figure of the Messiah—The Manna—Sixth promise. (A.C. 1491.)

Q. What was the first miracle wrought by the Lord in favour of his people, when he brought them out of Egypt?

A. The first miracle wrought by the Lord in favour of his people in bringing them out of Egypt was the pillar of fire; a luminous pillar by night, and a cloud by day, it directed the march of the people, and marked the places of their stopping.

Q. Did this miracle continue a long time?

A. This miracle continued during forty years; that is, as long as the Israelites were in the desert.

Q. What was the second miracle of the Lord in favour of his people?

A. The second miracle of the Lord in favour of his people was the passage of the Red Sea. Pharao repented of having let the Hebrews depart, and set out in pursuit of them with his army. At the command of Moses, the waters of the Red Sea divided, and left a dry passage for the children of Israel. The Egyptians followed them, but the waters, at the command of Moses, resumed their course, and swallowed up all the Egyptians.

Q. What was the third miracle of the Lord in favour of his people?

A. The third miracle of the Lord in favour of his people was the manna.

Q. What was the manna?

A. The manna was a miraculous food, which fell every morning around the camp of the Hebrews; it consisted of small white particles, and very hard; it was

gathered each day, early in the morning, and had a delicious taste.

Q. Why all these miracles?

A. All these miracles had for their object to show the Israelites and the heathen nations that the Lord was the only true God and the sole master of nature.

Q. Was the manna a figure of the Messiah?

A. The manna is the ninth figure of the Messiah. The manna was a food which fell from heaven; our Lord, in the Holy Eucharist, is a living bread, descending from heaven. The manna supplied the place of other food; the Holy Eucharist is the bread by excellence, and suffices for all the wants of our soul. The manna ceased when the Hebrews entered the land of promise; the Holy Eucharist will cease when we shall have entered into heaven; that is, we shall see, face to face, God whom we now receive under the sacramental veil.

Q. What is the sixth promise of the Messiah?

A. The Israelites, trembling at the foot of Mount Sinai, implored Moses to speak to them, himself, instead of the Lord, whose majesty they could not sustain. The Lord then said to Moses: *They have spoken all things well. I will raise them up a prophet out of the midst of their brethren, like to thee; and I will put my words in his mouth, and he shall speak all that I shall command him.* This prophet, full of meekness, is the Messiah; it is thus St. Peter explains this promise of God to Moses.

CHAPTER XXIX.

The Messiah promised and prefigured—Tenth and eleventh figures of the Messiah—The Sacrifice and brazen serpent. (A.C. 1451.)

Q. Where did God give his law to the Israelites?

A. God gave his law to the Israelites on Mount Sinai

This law, given by the ministry of Moses, is called the written law. It was not new; because the first men believed the truths it contained.

Q. How did God give his law?

A. The ancient law was a law of fear; God gave it in the midst of an appalling spectacle; all the mountain was covered with a thick cloud, from which issued forth thunder and lightning.

Q. What did Moses do after he had given the Israelites the law of the Lord?

A. After having given the law to the Israelites, Moses confirmed it by sacrifices. The sacrifices which Moses offered to confirm the law of the Lord, as well as all the other sacrifices of the ancient law, were figures of the sacrifice of Christ.

Q. How do you show this?

A. After having published the law, Moses sprinkled blood over all the people; our Lord, after having preached the Gospel, gave his adorable blood to his apostles. Moses, in sprinkling the blood of the victim over the people, used these words: *This is the blood of the covenant which the Lord has made with you.* Our Lord, in giving his blood to his apostles, pronounced these words: *This is my blood of the New Testament, which shall be shed for many.*

Q. Continue.

A. The sacrifices of the ancient law were bloody and unbloody; the sacrifice of our Lord was offered up in a bloody manner on the cross, and is still offered in an unbloody manner on the altar. The sacrifices of the ancient law were offered up for four ends, viz.: to adore, to thank, to ask, and to expiate; the sacrifice of our Lord is offered up for the same four ends. Thus the sacrifices of the ancient law are truly the tenth figure of our Lord.

Q. What is the eleventh?

A. The eleventh figure of our Lord is the brazen serpent. The guilty Hebrews were bitten by serpents, which causd their death. The human race, guilty in the person of Adam, has been bitten by the infernal serpent, which produces death. The Lord caused a brazen serpent to be made and put in a conspicuous place; our Lord became man, and was elevated on the cross. Those who looked on the brazen serpent were cured of their wounds; they who look on our Lord with faith and love are cured of the wounds inflicted by the infernal serpent. Nothing but the sight of the brazen serpent could cure the bite of the serpents; nothing but faith and love of our Lord can cure the wounds which the devil inflicts on our soul.

CHAPTER XXX.

The Messiah promised and prefigured—Twelfth figure of the Messiah —Moses (A.C. 1451.)

Q. Why did not Moses and Aaron enter the promised land?

A. Because they had once entertained a slight hesitation in their confidence in God.

Q. What did Moses do previous to his death?

A. Previous to his death, Moses assembled the children of Israel, and made them renew the covenant with the Lord. He promised them, on the part of God, that if they would remain faithful to his law, they should be crowned with every blessing; but if, on the contrary, they were unfaithful, they should be visited with the greatest calamities.

Q. Where did Moses die?

A. After having given his last words to the Israelites, Moses ascended Mount Nebo, and the Lord said to him: Look on the land of promise, but you shall not enter it.

At these words the holy legislator, aged one hundred and twenty years, rendered up his soul to God.

Q. Was Moses a figure of the Messiah?

A. Moses is the twelfth figure of the Messiah.

1st. When Moses was born, a cruel king put to death the children of the Hebrews; when our Lord was born, a cruel king put to death the children of Bethlehem and its environs. Moses escapes the fury of Pharao, and our Lord escapes the fury of Herod; Moses is sent by God to deliver his people from the servitude of Egypt; our Lord is sent by God to deliver all men from the servitude of sin.

2nd. Moses performed great miracles to prove that he was sent by God; our Lord performed great miracles, to prove that he was the Son of God. Moses fed his people with bread that fell from heaven; our Lord feeds men with the living bread which came down from heaven. Moses gives a law to his people; our Lord, also, gives a law to his people.

3rd. Moses has not the consolation to introduce his people into the promised land; our Lord, greater than Moses, has opened to all men the true land of promise, heaven; carrying up with him all the just of the ancient law, and preparing a place for those of the new law.

CHAPTER XXXI.

The Messiah promised and prefigured—Thirteenth figure of the Messiah—Josue. (A.C. 1450—1426.)

Q. Who was the successor of Moses?

A. The successor of Moses was Josue, who led the Israelites into the land of promise.

Q. What are the different names of the land of promise?

A. The promised land has borne different names. 1st. It was called the land of Chanaan, because it was

inhabited by Chanaan, the grandson of Noah. 2nd. The land of promise, because the Lord had promised it to Abraham, to Isaac, to Jacob, and to their posterity. 3rd. It was called Judea, because those who came to settle there after the captivity of Babylon were, for the most part, of the tribe of Juda. 4th. Palestine, from the Palestines or Philistines, who inhabited one of its provinces. 5th. The Holy Land, on account of the great miracles our Lord wrought there for our salvation.

Q. Which was the first city taken by the Hebrews?

A. The first city taken by the Hebrews after they had passed the Jordan, was Jericho. At the sound of the trumpets and the cries of the army of Israel, the walls fell, and all were put to the sword, except Rahab and her family.

Q. What did Josue do after the taking of the city of Jericho?

A. After the taking of the city of Jericho, Josue renewed the covenant with the Lord.

Q. What happened whilst Josue was combating the enemies of the Lord?

A. Josue, fearing that the day would close before the entire defeat of his enemies, addressed the Most High, and turning towards the heavens, said to the Sun: Stand thou still! and the Sun stood still; because nothing is difficult to God; it costs him no more to stay the sun than it does to put it in motion.

Q. Was Josue a figure of the Messiah?

A. Yes, Josue was the thirteenth figure of the Messiah; Josue signifies Saviour; Jesus signifies Saviour. Josue succeeded Moses, who was not permitted to bring the Hebrews into the land of promise; our Lord succeeded Moses, whose law was not sufficient to bring men to heaven. Josue introduced the Hebrews into the land of promise; our Lord introduces men into

heaven. After ten years of combats and victories, Josue saw his people in full possession of the promised land; after three hundred years of combats and victories, our Lord sees his church reigning on the earth. As long as the Hebrews were faithful to the advice of Josue, they were happy; as long as Christians are faithful to the counsels of our Lord, they are happy.

CHAPTER XXXII.

The Messiah promised and prefigured—Fourteenth figure of the Messiah—Gideon. (A.C. 1405.)

Q. By whom were the Hebrews governed after the death of Josue?

A. After the death of Josue, the Hebrews were governed by judges. The judges were chosen by God; they led the people to battle and administered justice; there was only one at a time.

Q. Did the Hebrews long remain faithful to the Lord?

A. The Hebrews soon forgot the promises they had made and so often renewed. They went so far as to forget even God himself, and gave themselves up to idolatry; it was a woman, and her son, named Michas, who first set the example.

Q. How did God punish them?

A. God punished this crime, and all that followed it, by sending against the Israelites the infidel nations, and, amongst others, the Madianites, who laid waste the country.

Q. By whom were the Hebrews delivered from the Madianites?

A. The Hebrews were delivered from the Madianites by Gideon.

Q. What miracle did God grant Gideon?

A. Gideon, having assembled his army, asked of God two miracles, to accredit his mission; the first was, that

a fleece of wool, spread on the ground, during the night, should be covered with dew, whilst the ground around it should remain dry; the second was, that the fleece should remain dry, whilst the surrounding ground should be wet with dew. The two miracles took place.

Q. What did the Lord then say to Gideon?

A. The Lord then said to Gideon, "The army is too numerous," although there were only thirty-two thousand, whilst the enemy had one hundred and thirty-five thousand men. I wish, said the Lord, that Israel may know that it is I alone who have delivered them. He ordered him to keep with him only three hundred men.

Q. How did Gideon obtain the victory?

A. When night had come, Gideon and his three hundred men, armed only with trumpets, and lamps in empty pitchers, advanced to the lines of their enemies. Immediately they all began to sound their trumpets, broke the pitchers, and lifted up their lights; their enemies, seized with fright, fled, overturning and killing one another without knowing it.

Q. Was Gideon a figure of the Messiah?

A. Gideon was the fourteenth figure of the Messiah. Gideon was the last amongst his brothers; our Lord deigned to appear as the last among men. Gideon, notwithstanding his weakness, is chosen to deliver his people from the tyranny of the Madianites; our Lord, notwithstanding his apparent weakness, is chosen to deliver the people from the tyranny of the devil. Two great miracles prove that Gideon is chosen; the greatest miracles prove that our Lord is chosen the Liberator of men. Gideon, with only three hundred men, marched against a whole host of enemies; our Lord marches to the conquest of the universe with twelve fishermen. The soldiers of Gideon are without arms; the apostles of our Lord are without arms. The soldiers of Gideon

are without arms; the apostles of our Lord are without arms. The soldiers of Gideon take with them only trumpets and lamps; the apostles of our Lord have only the preaching of the Gospel and the lamp of charity. Gideon and his soldiers triumph over the Madianites; our Lord and his apostles triumph over the world.

CHAPTER XXXIII.

The Messiah promised and prefigured—Fifteenth figure of the Messiah—Samson. (A.C. 1245 1117.)

Q. After the death of Gideon, did the Israelites long remain faithful to the Lord?

A. After the death of Gideon, the Israelites soon fell into idolatry; but their infidelity brought upon them many and speedy calamities. They were oppressed by the Philistines, an idolatrous people, who inhabited one of the provinces of the land of promise.

Q. By whom were they delivered from the servitude of the Philistines?

A. They were delivered from the servitude of the Philistines by Samson, whose birth was miraculous, and whose strength was extraordinary. He passed the first twenty years of his life with his parents, and married a wife among the Philistines.

Q. What was his first exploit?

A. His first exploit was to kill a young lion, which came at him to devour him.

Q. What were his other exploits?

A. The other exploits of Samson are not all known to us. We know only, that to punish the Philistines, he burnt their harvest-fields and vineyards, by letting loose in them three hundred foxes, tied two and two, with lighted torches fastened to their tails; he afterwards carried off, on his shoulders, the gates of the city of Gaza, in which city they had shut him up.

Q. What was the end of Samson?

A. Samson was betrayed by a woman, named Dalila, who cut off his hair, in which his strength resided, and then delivered him into the hands of the Philistines; they put out his eyes and shut him up in a prison, where they made him turn a mill. But on a day of festivity, Samson shook down upon the Philistines the temple in which they were assembled, by which he killed more than three thousand of them, and lost his own life.

Q. Was Samson a figure of the Messiah?

A. Samson is the fifteenth figure of the Messiah. 1st. Samson was born in a miraculous manner; our Lord was also born in a miraculous manner. Samson took a spouse among the Philistines; our Lord chose the Church, his spouse, among the Gentiles. Samson killed a lion, which came to devour him; our Lord overpowered the pagan world, which, like a lion, endeavoured during three hundred years to devour his infant Church. 2d. Samson was shut up by his enemies, in the city of Gaza; our Lord was shut up by his enemies, in the tomb. Samson rose in the middle of the night, pulled up the gates with their fastenings, and despite the guards, went forth from the city in which he had been shut up; our Lord, after having descended into Limbo, where he broke asunder the gates of hell and death, went forth full of life from the tomb, in despite of his guards. 3d. Samson was delivered up to his enemies; our Lord also was delivered up to his enemies. Samson, in dying, killed more Philistines than he had destroyed during the rest of his life; our Lord, in dying, did more harm to the devil, and drew to himself more disciples, than he had done during his life.

CHAPTER XXXIV.

The Messiah promised and prefigured—Seventh promise of the Messiah. (A.C. 1116-1048.)

Q. Who was the judge in Israel after Samson?

A. The judge in Israel, after Samson, was the high priest Heli. He was a man of irreproachable morals; but his neglect to correct his sons brought severe chastisements upon himself, his family, and the whole people.

Q. Who succeeded the high priest Heli?

A. Samuel succeeded the high priest Heli. This great man restored religion and abolished idolatry; he was the last of the judges of Israel. After the judges, the Israelites were governed by kings, of whom the first was Saul. He disobeyed God, who chose in his stead a king after his own heart.

Q. Who was the king after God's own heart?

A. The king after God's own heart was David. David was of the tribe of Juda, and of the city of Bethlehem; he was the son of Jesse, and was keeping his father's flocks, when they sent for him to make him king. Samuel anointed him secretly, by the order of God.

Q. What was the first exploit of David?

A. The first exploit of David was his victory over Goliah. Goliah was a Philistine, of prodigious size and strength; he each day insulted the Israelites, and defied them to the combat. David, full of confidence in God, presented himself for the fight; with a stone, thrown from his sling, he prostrated the giant, and running up to him, cut off his head.

Q. What effect had this victory on Saul?

A. This victory excited the jealousy of Saul, who several times attempted the life of David: but the Lord preserved him. Saul himself perished in battle, and David was recognized as king by all the people.

Q. What were the other exploits of David?

A. David, having been recognized as king, defeated the enemies of his people, and took the citadel of Sion. This citadel was a small fortified city, built on the mountain, at the foot of which was situated Jerusalem. David established his residence in this citadel, which, for this reason, is called the city of David.

Q. What promise did God make to David?

A. Whilst David was thinking of building a temple for the reception of the Ark of the Covenant, the Lord promised him that the Messiah should be born of his race, saying to him: *I will raise up thy seed after thee, and I will establish his kingdom. . . . I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son.*

Q. What do you remark on these words?

A. I remark on these words that they properly belong only to our Lord Jesus Christ, for he alone is both the Son of God and the son of David: he alone has a throne established for ever; neither of these things can be said of Solomon, the son and successor of David.

Q. What does this seventh promise teach us?

A. This seventh promise teaches us, that the Redeemer shall be of the house of David; that he shall be, at the same time, the Son of God and the son of David, that is, he shall be both God and man.

CHAPTER XXXV.

The Messiah promised and prefigured—Sixteenth figure of the Messiah—David. (A.C. 1022-1015.)

Q. Did David remain always faithful to the Lord?

A. David did not remain always faithful to the Lord—he committed two great sins.

Q. Did David remain long estranged from God?

A. David remained in his sins, estranged from God,

about one year, so great is the darkness which sin spreads over even the most holy souls. God, however, had pity on him, and sent the prophet Nathan to open his eyes to the miserable state in which he was living. David acknowledged his fault, and bewailed it the rest of his days.

Q. Did the Lord pardon David?

A. The Lord pardoned David; but he sent him great afflictions in order to satisfy his justice. Absalom, his son, revolted against him. David was obliged to fly, and to leave Jerusalem weeping and on foot. Absalom was killed in battle, and was bitterly bewailed by David, who returned to Jerusalem. David afterwards lived many years, and died full of days and merit.

Q. Was David a figure of the Messiah?

A. Yes, David was the sixteenth figure of the Messiah. 1st. David was born at Bethlehem; our Lord was born at Bethlehem. David, armed only with a sling and shepherd's crook, slew the giant Goliah; our Lord armed only with his cross, vanquished the devil. 2nd. David sinned, and to atone for his sins was obliged to go out of Jerusalem; our Lord was innocent, but to atone for the sins of the world which he had not committed, he was conducted out of Jerusalem. David crossed the torrent Cedron, weeping; our Lord, penetrated with grief, passed over the same Cedron. David went barefooted up to Mount Olivet: our Lord also ascended Mount Olivet. 3rd. David was accompanied by a small number of faithful servants; our Lord was followed by his holy mother, St. John, and a small number of pious souls. David, in his affliction, was insulted by Semei, whom he forbade his followers to injure; our Lord, on the cross, was insulted by the Jews, for whom he prayed. David returned in triumph and received the homage of his subjects: our Lord rose in triumph from the tomb, and received the homage of the whole world.

CHAPTER XXXVI.

The Messiah promised and prefigured—Seventeenth figure of the Messiah—Solomon. (B.C. 1015-982.)

Q. Who is the successor of David?

A. The successor of David was Solomon his son. Solomon was yet young when he ascended the throne. As a sole favour, he asked of God wisdom. It was granted. Having arrived at man's age, he married a foreign princess.

Q. What was the great work of Solomon?

A. The great work of Solomon was the building the temple of Jerusalem.

Q. How long did the building of the temple last?

A. The building of the temple lasted seven entire years, although more than one hundred thousand workmen were constantly employed at it.

Q. Give some account of this temple?

A. It was one of the wonders of the world: gold, silver, wood of cedar, and the most precious stones were employed in its construction. It consisted of four principal parts.

Q. What was the first part?

A. The first was the vestibule of Israel. It was a vast court, surrounded with buildings and galleries, and could contain all the Israelites at once.

Q. What was the second?

A. The second was the interior vestibule. It was a smaller court than the first; but, like it, surrounded with buildings and galleries, and in the middle was the altar of holocausts. The priests only could ordinarily enter this court.

Q. What was the third?

A. The third was the holy, or holy place. In it was the altar of perfumes, the ten candlesticks of gold, with many branches, to which lighted lamps were suspended night and day. Here also were the tables of gold for the reception of the loaves of proposition.

Q. What was the fourth?

A. The fourth was the holy of holies. It was in this, the most retired part of the temple, that was kept the Ark of the Covenant. The high priest alone could enter it, and that but once a year.

Q. Was the temple of Solomon acceptable to the Lord?

A. The temple of Solomon was acceptable to the Lord. At the moment of the dedication fire from heaven consumed the victims, and a cloud of majesty filled every part of the edifice.

Q. Did Solomon persevere in virtue to the end?

A. Solomon did not persevere in virtue to the end: he gave himself up to his passions, and finally adored idols—a terrible example, which should make us tremble for our own weakness.

Q. Was Solomon a figure of the Messiah?

A. Solomon is the seventeenth figure of the Messiah; but of the Messiah triumphant and glorious. 1st. Solomon enjoying the fruits of the victories and labours of David, his father, ascends the throne, and reigns in peace over his conquered enemies; our Lord, rejoicing in his labours and victories, ascends the throne of his Father, in the highest heavens, and reigns in peace over his conquered enemies. Solomon takes for his spouse a foreign princess; our Lord chooses the church, his spouse, among the Gentiles, who are strangers to the Jewish people and to the true religion. 2d. Solomon builds a magnificent temple to the true God; our Lord changes the world, which was a vast temple of idols, into a temple of the true God. On the report of the wisdom of Solomon, the Queen of Saba leaves her kingdom and is filled with admiration; at the name of our Lord, kings, queens, whole nations of idolaters. quit the worship of idols and admire the wisdom of the Christian law. The Queen of Saba offers rich presents

to Solomon; idolatrous nations have offered their riches and their hearts to our Lord.

CHAPTER XXXVII.

The Messiah promised and prefigured—Eighteenth figure of the Messiah—Jonas. (A.C. 975-825.)

Q. What happened after the death of Solomon?

A. After the death of Solomon his kingdom was divided; there remained to his son Roboam but two tribes, those of Juda and Benjamin. The ten other tribes chose for their king Jeroboam, and took the name of the kingdom of Israel. The two former tribes remained faithful, and were called the kingdom of Juda.

Q. What was the capital of the kingdom of Israel?

A. The capital of the kingdom of Israel was Samaria.

Q. What was the capital of the kingdom of Juda?

A. The capital of the kingdom of Juda was Jerusalem.

Q. Did God abandon the ten tribes?

A. The Lord did not abandon the ten tribes; on the contrary, he sent them a great many prophets to withdraw them from idolatry, into which Jeroboam had caused them to fall; but they would not be converted. One of these prophets was Jonas.

Q. What order did God give to Jonas?

A. God ordered Jonas to go and announce to the city of Ninive that the iniquities of its citizens had reached their height, and that he was about to punish them.

Q. Did Jonas obey the order of God?

A. Jonas did not immediately obey the order of God. Knowing the great mercy of the Lord, he plainly foresaw that if the Ninivites would repent they would be pardoned, and his menaces would not be accomplished. He embarked, therefore, on a ship to go to the city of Tharsis.

Q. What happened to Jonas while on board of the ship?

A. Scarcely was Jonas on the vessel when a violent storm arose, and the crew suspected that there was some great criminal on board who gave offence to heaven. They cast lots to ascertain who it was, and the lot fell upon Jonas.

Q. What did they do with Jonas?

A. They cast Jonas into the sea; but the Lord caused a large whale to swallow him alive. Jonas lived miraculously three days and three nights in the whale, which afterwards threw him up on the shore. The prophet went to Ninive, and began to travel over the city, crying with a loud voice—"*Yet forty days and Ninive shall be destroyed.*"

Q. What did the people of Ninive do?

A. At the voice of Jonas the people of Ninive repented, and the Lord revoked the sentence he had pronounced. Jonas complained of this to the Lord, and said to him that he had well foreseen what would happen.

Q. How did the Lord appease Jonas?

A. Jonas had retired a short distance from the city. During the night the Lord caused an ivy to grow up, the shade of which protected Jonas from the rays of the sun. On the day following, the ivy, by the order of God, was withered, and Jonas, being exposed to the rays of the sun, began to murmur. Then the Lord said to him, you complain of the loss of this ivy which cost you nothing, and you wish me to destroy a large city which has done penance, and in which there is a multitude of innocent children.

Q. Was Jonas a figure of the Messiah?

A. Jonas was the eighteenth figure of the Messiah. Jonas, whom the Israelites, his brethren, would not hear, was sent to preach penance to the Ninivites, who were idolaters: our Lord, who was sent to preach the gospel to the Jews, his brethren, is not heard; he then

causes it to be preached to the Gentiles by his apostles. Jonas, by his disobedience, is the cause of a violent tempest, and is thrown into the sea: our Lord, innocent himself; but loaded with the sins of the world, excites the anger of God against him, and is put to death. Jonas remains three days and three nights in the belly of a whale: our Lord remains three days and three nights in the tomb. Jonas, being delivered, converts the Ninivites: our Lord, after his resurrection, converts the infidel nations.

CHAPTER XXXVIII.

The Messiah foretold—Prophecies of David. (A.C. 1000.)

Q. What is a prophet?

A. A prophet is a man who foretells the future by the inspiration of God. Since God knows all things, he can reveal the future to whomsoever he pleases; in the same manner as he can give to whomsoever he pleases the power of working miracles.

Q. How many kinds of prophets are there?

A. There are two kinds of prophets; those who have not written their prophecies, as Elias and Eliseus, and those who have written them. Amongst the latter, some are called the Great Prophets, because we have a greater number of their writings, such as David, Isaias, Jeremias, Ezekiel, and Daniel; others are called the Minor Prophets, because we have fewer of their writings; they are twelve in number.

Q. How did the prophets live?

A. The prophets led a poor and mortified life; they lived in community, like religious, occupied in study, labour, and prayer.

Q. Are prophecies a certain proof of the truth of the religion in favour of which they are made?

A. Yes, they are. For God alone can inspire prophecy; and God, being truth itself, cannot inspire prophecy to establish falsehood; therefore the religion in favour of which God inspired prophecy must be true.

Q. Are the prophecies which announce the Messiah genuine?

A. The prophecies which announce the Messiah, and which have been accomplished in our Lord Jesus Christ, are genuine and true, since they have been preserved by the Jews, the mortal enemies of the Christians.

Q. What do you remark of the prophecies?

A. I remark that the prophecies ordinarily announce two events; one of which was to be accomplished in a short time, and the other at a later period.

Q. Why do the prophecies announce two events?

A. The prophecies announce two events in order that one being accomplished, the fulfilment of the other may not be doubted.

Q. What are the first minute prophecies regarding the Messiah?

A. The first prophecies, in detail, of the Messiah, are those of David; they are contained in his canticles, called the Psalms. David lived one thousand years before our Lord.

Q. What did he foretell of the Messiah?

A. He foretold that the Messiah would be disowned by the Jews, and would convert all nations. Our Lord was disowned by the Jews, and he has converted all nations; therefore, our Lord is the Messiah foretold by David.

Q. What else did he announce?

A. He also announced that the Messiah would be betrayed by one of his disciples; that his enemies would spit upon his face; that they would mock him in his agony; that they would pierce his hands and feet; that

they would cast lots for his garment; that they would give him vinegar to drink: all this was done to our Lord, and done to no other but him; therefore, our Lord is the Messiah foretold by David. Finally, David announced that the Messiah would rise from the tomb without seeing corruption: our Lord rose from the tomb without seeing corruption, and to Him alone is this prophecy applicable; therefore, our Lord is the Messiah foretold by David.

CHAPTER XXXIX.

Messias foretold—Prophecies of Isaias. (A.C. 720.)

Q. What became of the kingdom of Israel after the separation of the tribes?

A. After the separation, the kingdom of Israel fell into idolatry, with the exception of a small number of Israelites, who remained faithful to the Lord. It was destroyed by Salmanasar, king of Assyria, who carried the ten tribes captives to Ninive. It had existed two hundred and fifty-four years.

Q. What became of the kingdom of Juda?

A. The kingdom of Juda remained more faithful to the Lord; it fell, however, into idolatry, but did not persevere in it.

Q. What means did the Lord employ to preserve religion in these two kingdoms?

A. The means which the Lord employed to preserve religion in these two kingdoms was the ministry of the prophets. Elias and Eliseus, especially, neglected nothing to bring back the children of Israel to the true God. In the kingdom of Juda there appeared other great prophets, who never ceased to invite the people to repentance, and to announce the coming and the marks of the Messiah.

Q. Who was the prophet Isaias?

A. The prophet Isaias was of the royal race of David. The Lord purified him, and chose him from his infancy to announce the future. He lived about seven hundred years before our Lord. He was sawed in two by the order of Manasses, whom he had reproached for his impieties.

Q. What events, near at hand, did he announce?

A. To prove to the Jews that his prophecies concerning the Messiah would be accomplished, he announced to them three events, to happen nearer their time. 1st. The deliverance of Jerusalem, besieged by two kings; 2nd, the defeat of Sennacherib; 3rd, the destruction of Jerusalem by Nabuchadonosor.

Q. What did he announce concerning the Messiah?

A. He announced that the Messiah would convert the idolatrous nations; that he would be born of a mother ever virgin; that he would be adored by kings in his cradle; and that he would have a precursor, who would prepare the people to receive him.

Q. What more did Isaias announce?

A. Isaias also announced that our Lord would be mildness itself; that he would miraculously cure a number of sick; that he would be a man of sorrows; that he would die between two criminals; that he would not open his mouth to complain; and that he would give his life, because he willed it, to expiate our sins.

Q. What are the other prophecies of Isaias?

A. Isaias also foretold that, in recompense for his death, the Messiah would reign over the world; that his sepulchre would be glorious; and that the church, his spouse, would give him innumerable children. These characters of the Messiah, marked by Isaias, all accord with our Lord, and with no one else; therefore, our Lord is the Messiah foretold by Isaias.

CHAPTER XL.

The Messiah foretold—Prophecies of Osee, Michaes, Joel, and Jeremias. (A.C. 600.)

Q. Who was the third prophet of the Messiah?

A. The third prophet of the Messiah was Osee; he lived in the time of Isaias; that is, 700 years before our Lord. To prove to the Jews that his predictions concerning the Messiah would be accomplished, he foretold two events soon to happen, viz.: the destruction of Samaria and of the kingdom of Juda.

Q. What did he say of the Messiah?

A. He said of the Messiah that whilst yet an infant he would be conducted into Egypt, and would return thence by order of his Father; he adds, that he shall convert all nations; and that for refusing to recognize him, the Jews shall be wanderers over the whole earth. All this is accomplished in our Lord, and in no one else; our Lord, therefore, is the Messiah foretold by Osee.

Q. Who was the fourth prophet of the Messiah?

A. The fourth prophet of the Messiah was Michaes. He was contemporary with Osee; and to give authority to his mission, he announced, in detail, the misfortunes which were very shortly to befall the kingdoms of Israel and Juda.

Q. What did he announce of the Messiah?

A. He announced of the Messiah that he would be born in Bethlehem; that he would be both God and man; that he would convert all nations; that his reign would be eternal; and he would be our reconciliation. All these characters united correspond with our Lord, and with no other; our Lord, therefore, is the Messiah foretold by Michaes.

Q. Who was the fifth prophet of the Messiah?

A. The fifth prophet of the Messiah was Joel. He lived at the same time as the prophets above mentioned. To prove that what he announced concerning the Messiah would be accomplished, he foretold an approaching event: it was a terrible famine, which desolated the whole country.

Q. What did he announce of the Messiah?

A. He announced that the Messiah would send down the Holy Ghost upon his church, and that the faithful would prophecy; that the Messiah would come to judge the world, in great power and majesty. Our Lord has sent down the Holy Ghost upon his church; the apostles and a great number of Christians, during the first ages of the church, received the gift of prophecy; our Lord will come to judge the world, in great power and majesty; our Lord, therefore, is the Messiah foretold by Joel.

Q. Who was the sixth prophet of the Messiah?

A. The sixth prophet of the Messiah was Jeremias. God raised him up for a prophet, about fifty years after those whom we have just named. To prove the truth of his predictions concerning the Messiah, he announced a great many events, of which the Jews were witnesses; amongst others, the taking of Jerusalem and the captivity of Babylon.

Q. What did he announce of the Messiah?

A. He announced that at the birth of the Messiah the little children of Bethlehem and its environs would be put to death, and their mothers would be inconsolable; that the Messiah would convert all nations, and establish a new covenant more perfect than the first. All this corresponds with our Lord, and with no other; our Lord, therefore, is the Messiah foretold by Jeremias.

CHAPER XLI.

The Messiah foretold.—Prophecy of Ezechiel. (A.C. 580.)

Q. Who was the seventh prophet of the Messiah?

A. The seventh prophet of the Messiah was Ezechiel. All the predictions of the other prophets against Jerusalem had been accomplished. The city was destroyed, and its inhabitants were captives in Babylon. At this time, God raised up Ezechiel to take charge once more of his people, to encourage and console them.

Q. What approaching event did Ezechiel announce?

A. To prove the truth of his predictions concerning the Messiah, Ezechiel announced to the Jews that they would be delivered from captivity, and that the temple of Jerusalem would be rebuilt, which happened a few years after.

Q. Did he not announce another event?

A. He announced, also, that, counting from the time of his prediction, Egypt would never have again a prince of her own blood; and now, for more than two thousand three hundred years, Egypt has constantly bowed beneath a foreign sceptre. The greatest infidels of our days have themselves acknowledged the fulfilment of this prophecy.

Q. What did Ezechiel say concerning the Messiah?

A. Ezechiel said that the Messiah would be of the race of David; that he would be the one pastor who would re-unite the Jews and the Gentiles into one sheepfold; that he would establish a new law, more perfect than the old, and which would subsist for ever. Our Lord Jesus Christ alone has verified all these characters; he is, therefore, the Messiah foretold by Ezechiel.

Q. Did any other prophet appear during the captivity of Babylon?

A. During the captivity of Babylon there appeared Daniel, another great prophet.

Q. Where was Daniel brought up?

A. Daniel, with three young Israelites, named Ananias, Misael, and Azarias, was brought up at the court of Nabuchadonosor, king of Babylon. In the midst of idolaters, they always remained faithful to their religion, refusing for conscience sake to eat of the food furnished them from the king's table.

Q. How did the Lord reward their fidelity?

A. The Lord rewarded their fidelity by granting them extraordinary knowledge and rendering them acceptable to Nabuchadonosor.

Q. What happened to this prince?

A. It happened that he had a mysterious dream which troubled him greatly, and which he could not recall to mind. He required, nevertheless, an explanation of the dream. Daniel, inspired by God, complied with the wish of the king. The dream signified that four great kingdoms, that of the Babylonians, that of the Persians, that of the Greeks, and that of the Romans, were to succeed one another, and be followed by the kingdom of our Lord, viz.: the church.

Q. What did Nabuchadonosor do after this?

A. Nabuchadonosor caused a great statue to be made, and ordered all to adore it. The young Israelites refused to obey. The king caused Ananias, Misael, and Azarias to be thrown into a burning furnace, where the Lord miraculously preserved them.

CHAPTER XLII.

The Messiah foretold—Prophecies of Daniel. (A.C. 551-538.)

Q. What did Daniel do after the miracle of the burning furnance?

A. After the miracle of the burning furnace, Daniel

lived retired from the tumult of the court, praying with fervour for the deliverance of the Jews.

Q. How did the Lord draw Daniel out of his obscurity?

A. Balthazar, the grandson and successor of Nebuchadonosor, was profaning, during a feast, the sacred vessels of the temple of Jerusalem, when a hand appeared on the wall, writing three mysterious words, which filled the king with terror.

Q. What did Balthazar do?

A. Balthazar sent for Daniel, who explained the three words written on the wall. The first signified: *God hath numbered thy kingdom and hath finished it.* The second: *Thou art weighed in the balance and art found wanting.* The third: *Thy kingdom is divided, and given to the Medes and Persians.* That same night the sentence was executed: Cyrus took Babylon, and Balthazar was killed.

Q. Did Daniel enjoy the favour of the new conquerors?

A. Daniel enjoyed the favour of the new conquerors, and on that account became an object of jealousy among the nobles of the court.

Q. What did they do in order to destroy him?

A. In order to destroy him, they persuaded the king to forbid all his subjects to offer up prayers to any deity whatever during the space of one month. Daniel did not, on this account, cease to offer up his prayers to the Lord. His enemies denounced him to the king, who caused him to be thrown into the lions' den; these wild beasts, however, did him no harm.

Q. What were the prophecies of Daniel?

A. In proof of his predictions concerning the Messiah, he announced: 1st, the succession of the four great empires; 2nd, the precise epoch at which the city of Jerusalem, destroyed by Nabuchadonosor, would be rebuilt.

Q. What did he announce concerning the Messiah?

A. Daniel foretold that the Messiah would come in four hundred and ninety years; that he would re-establish the reign of virtue on the earth; would be denied by the Jews; would be put to death; and after that, the temple and the city of Jerusalem would be destroyed, and the Jews would be in a state of desolation, which would last till the end of time.

Q. What does this prophecy prove?

A. This prophecy proves, 1st, that the Messiah has come, since the ruin of Jerusalem and the temple, which was to follow the coming of the Messiah, took place more than eighteen hundred years ago; 2nd, that our Lord is truly the Messiah foretold by Daniel, since he came at the precise moment foretold by the prophets; has brought back the reign of the true God upon the earth; and was denied and put to death by the Jews, who have been dispersed since that time.

CHAPTER XLIII.

The Messiah foretold—Prophecies of Aggeus, Zacharias, and Malachias. (A.C. 538-454.)

Q. By whom were the Jews delivered from the captivity of Babylon?

A. The Jews were delivered from the captivity of Babylon by Cyrus. At the solicitation of Daniel, this great prince permitted the Jews to return to Jerusalem, and rebuild the temple.

Q. What was their first care on arriving in their country?

A. Their first care on arriving in their country was to labour at the construction of the new temple; but the old men, who, seventy years before, had seen the temple of Solomon, could not restrain their tears on seeing how inferior the new temple was to the old one.

Q. What did the Lord do to console them?

A. To console them, the Lord sent the prophet Aggeus, who announced to them that the glory of the new temple would infinitely surpass that of the old; because the Messiah would enter it in person, and there announce the reconciliation of man with God.

Q. What does this prophecy prove?

A. This prophecy proves that the Messiah has long since come; for the prophet announced that the Messiah would enter the second temple, which was destroyed in the seventieth year of the Christian era.

Q. What does it furthur prove?

A. It proves that Christ is truly the Messiah, since the Messiah foretold by Aggeus was to be the minister of the reconciliation of man with God; and Christ alone has reconciled man with God, by expiating his sins on the cross, and by drawing him out of idolatry. This is the ninth prophecy respecting the Redeemer.

Q. What event, near at hand, did the prophet Aggeus announce?

A. To show the Jews that what he said of the Messiah was true, the prophet Aggeus announced an event near at hand, viz.: the sudden ceasing of the sterility which had lasted nearly ten years.

Q. What is the tenth prophecy concerning the Redeemer?

A. It is that of Zacharias. This prophet was a contemporary of Aggeus. He announced that the Messiah would be king, full of justice, mildness, and humility; that he would enter Jerusalem amidst acclamations, seated upon an ass, followed by its foal; that he would be sold for thirty pieces of silver? that this money would be brought back into the temple, and given to a potter; that he would have his hands pierced, and that he would convert nations. In Christ alone are verified all these

traits of this prophecy; he is, therefore, the Messiah foretold by Zacharias.

Q. What event, near at hand, did Zacharias foretell?

A. To give credit to his predictions concerning the Messiah, Zacharias foretold an event near at hand, but at that time very improbable, viz.: that Jerusalem would become a very flourishing city.

Q. What is the eleventh prophecy regarding the Redeemer?

A. It is that of Malachias. A second colony of Jews had returned from Babylon, under the conduct of Esdras, who put the finishing stroke to the building of the temple. It was at this time the Lord spoke by Malachias.

Q. What did the prophet say?

A. He said to the Jews that the sacrifices they were beginning to offer again in the new temple would cease to be acceptable to the Lord; that these sacrifices would be replaced by a sacrifice, one, holy, offered throughout the world from the rising of the sun to the going down thereof, and which would render the name of the Lord great. He announced, also, that the Messiah would have a precursor, endowed with the spirit and virtue of Elias, to recall the Jews to the faith of Abraham, Isaac, and Jacob, and prepare them to hear the Desired of nations.

Q. What does this prophecy prove?

A. This prophecy proves, 1st, that the sacrifice foretold by Malachias, and destined to replace all the ancient sacrifices, is the sacrifice of our altars, since this sacrifice alone is holy, universal, and capable of honouring the Lord, to whom a God is offered as the victim. 2nd. it proves that he who instituted this sacrifice, viz.: the Messiah, is truly our Lord Jesus Christ, since it was he who established this august sacrifice, and was preceded

by a precursor, John the Baptist, clothed with the spirit and virtue of Elias, in order to render the Jews mindful of his coming and docile to his instructions.

CHAPTER XLIV.

A general summary and application of the promises, figures, and prophecies to our Lord Jesus Christ.

Q. Why did God, from the beginning of the world, promise a Redeemer to man?

A. God promised a Redeemer to man from the beginning of the world: 1st, to prevent him from losing courage and yielding to despair; 2nd, to teach him to sanctify his actions and prayers, by uniting them to those of the Redeemer to come, and thereby secure his salvation.

Q. To whom was the promise of the Redeemer first made?

A. The promise of the Redeemer was first made to Adam, when the Lord said to the serpent: *She shall crush thy head.*

Q. To whom was the second promise made?

A. The second promise was made to Abraham. The Lord said to him: *In thy seed all nations shall be blessed.* This promise restricts his coming to the posterity of Abraham.

Q. To whom was the third promise made?

A. The third promise was made to Isaac; this promise excludes all the other children of Abraham.

Q. The fourth?

A. The fourth was made to Jacob; this excludes Esau and his descendants.

Q. The fifth?

A. The fifth was made to Juda by his father when on his death-bed. Hence, it is only in the tribe of Juda we must look for the Messiah.

Q. To whom was the last promise made?

A. The last promise was made to David; and it shows us that the Redeemer of the world would be born in the family of this holy king.

Q. Continue?

A. After having conducted us, step by step, and as it were, by the hand, down to the family of David, God ceases to give any further promise of a Redeemer. But he is not satisfied with simply promising a Redeemer; he traces for us his likeness, by which we may know him among the many children of David.

Q. Why was it necessary for God to trace for us, in advance, the likeness of the Redeemer?

A. It was necessary in order that men might be enabled to recognize him when he should come, and not be exposed to take for the Messiah the first impostor who would give himself out as such.

Q. How has God given us the likeness or description of the Messiah?

A. God has given us the likeness or description of the Messiah in two ways: 1st. by figures; 2d. by prophecies. By figures: in Adam the Messiah is represented to us as the father of the new world; in Abel, he is represented as put to death by his brethren; in Isaac, as offered in sacrifice on Calvary, by the hand of his own father; in the paschal lamb and the manna as saving men from the exterminating angel, and nourishing them with food from heaven; in the brazen serpent, as elevated on the cross, and healing our wounds received from the infernal serpent.

Q. Continue.

A. In David, overcoming a giant, notwithstanding the inequality of his strength; persecuted by an unnatural son, and ascending barefooted and weeping, the mountain of Olives. In Jonas, preaching penance to the

Jews, who refuse to hear him, remaining three days and nights in the depths of the sea, then coming forth full of life, and preaching to the Gentiles, who are converted.

Q. What is the second manner?

A. The second manner in which God gives us the likeness or description of the Messiah is the prophecies. They dissipate every cloud, and finish what the figures had but sketched.

Q. What say the prophets?

A. The prophets, in speaking of the Messiah, designate him thus: "He will be born at Bethlehem, of a mother ever virgin, when the sceptre of David will have passed into the hands of a stranger prince; he will be adored in his cradle by kings, who will offer him presents of gold and perfumes; on the occasion of his birth, the little children of Bethlehem will be put to death; he will retire into Egypt; he will be mildness itself; he will cure the sick, and raise the dead; he will enter in triumph into Jerusalem, seated upon an ass, followed by its foal; he will enter the second temple; the Jews will deny him.

Q. What further do they say?

A. They say, further, that "the Messiah will be betrayed by one of those who eat at his table; he will be sold for thirty pieces of silver; this silver will be carried back into the temple, and given to a potter; he will be insulted, and covered with spittle; his hands and feet will be pierced, and he will not as much as open his mouth to complain; he will be placed between two malefactors; he will have vinegar to drink; his clothes will be divided, and lots cast for his robe."

Q. Continue.

A. "He will be put to death; and that (says Daniel) will happen in four hundred and ninety years; he will remain three days in his sepulchre; he will come forth

from it full of life, will ascend into heaven, and will send down the Holy Ghost upon his disciples; finally, he will convert all nations. To punish the Jews for having put him to death, their temple and their city will be destroyed, and they themselves shall be wanderers and vagabonds throughout the whole earth, until towards the close of the world."

Q. Who, therefore, is the Messiah?

A. The description given by the prophets leads us directly to Bethlehem, and we recognize as the Messiah, Jesus, the son of Mary, to whom, and to whom alone, the description corresponds in every particular.

Q. To whom did God entrust the safe-keeping of all these astonishing prophecies?

A. It was to the very Jews themselves, the sworn enemies of Jesus Christ, that God entrusted the safe-keeping of the prophecies, which prove that Jesus Christ is the Messiah whom they have rejected; and by an unheard of prodigy, the Jews preserve most religiously these prophecies;—they love them, they defend them, and carry them with them all over the earth.

CHAPTER XLV.

Preparation for the Messiah—Monarchy of the Assyrians and Persians. (A.C. 900-460.)

Q. What do you mean by preparation for the Messiah?

A. By preparation for the Messiah, we mean that Providence directed all the events of the world to the glory of the Messiah, and to the establishing of his reign, which is the gospel.

Q. How do you prove this truth?

A. To prove this truth, we must bear in mind that from all eternity, God had resolved: 1st, that the promise and the religion of the Messiah, that is to say, the

true religion, should be preserved among the Jewish people, down to the coming of our Lord; 2nd, that the Messiah should be born of the Jewish people, of the tribe of Juda and of the family of David, in the little city of Bethlehem; 3rd. that the reign of the Messiah, that is, the gospel, should be established, with great rapidity, from one end of the world to the other.

Q. What would you prove from this?

A. We prove that the events which happened among the Jewish people and among infidel nations, all concurred in the accomplishment of this great design.

Q. How do you prove that the events which took place among the Jews and among infidel nations concurred to preserve among the Jewish people the promise and religion of the Messiah; that is to say, the true religion?

A. It was to preserve among the Jews the perpetual remembrance of the Messiah, that God so often renewed the promises; that he prefigured him in very many ways, and continued to announce his characteristics by the voice of his prophets.

Q. Continue.

A. It was to preserve the religion of the Messiah, that is to say, the worship of the true God among the Jews, that Moses established so many laws and ceremonies, destined to prevent that people from falling into idolatry; and that God, after they had fallen into idolatry, forced them, by great calamities, to forsake idols and return to him. Finally, it was for this same end that God established, not far from Juda, the great monarchy of the Assyrians.

Q. How do you prove that the great monarchy of the Assyrians, or Babylon, was established to preserve the worship of the true God among the Jews?

A. We prove that the great monarchy of the Assy-

rians, or Babylon, was established to preserve the worship of the true God among the Jews, by the very words of Isaias the prophet. He says that "the Assyrians are a rod, which God uses to correct his people as often as they fall into idolatry, and to force them to return to the worship of the true God."

Q. Was this prophecy accomplished?

A. Yes, this prophecy was perfectly accomplished. The Assyrians corrected the Jewish people so effectually of their inclination for idolatry, that after the captivity of Babylon they never fell into it again. Then the empire of Assyria, having fulfilled its mission, passed, by the order of God, into the hands of the Persians.

Q. How do you show that the events which took place among the Jews and the infidel nations concurred to cause the Messiah to be born of the tribe of Juda, and of the family of David, in the city of Bethlehem?

A. It was to cause the Messiah to be born at Bethlehem, that God, two thousand years before, called Abraham into the land of Juda; that he promised to give that land to his descendants; that he moved heaven and earth to bring the Jews out of Egypt, and conduct them to that country in which Bethlehem was situated; and that he kept them there despite the neighbouring nations.

Q. Continue.

A. It was for this that, amongst the many important cities burnt and destroyed, God always preserved the little city of Bethlehem; that in the partition of the promised land this city fell to the tribe of Juda, and at a later period became the inheritance and dwelling-place of the family of David. Finally, it was for this he established the great monarchy of the Persians, the second of the four great empires, foretold by Daniel.

Q. How do you prove that the great monarchy of the

Persians was established to cause the Messiah to be born in Juda?

A. It is proved by the very words of the prophet Isaias. He called Cyrus, by name, two hundred years before the birth of that prince, and says that the Lord will make him victorious over his enemies, in order to free the Jewish people from the captivity of Babylon, to conduct them back into Judea, in which was the little city of Bethlehem, the patrimony of the family of David.

Q. Was this prophecy accomplished?

A. This prophecy was accomplished to the letter. Cyrus and his successors delivered the Jews from the captivity of Babylon; gave them liberty to return to Judea, retained them there, notwithstanding the efforts of their enemies, and they remained there until after the birth of the Messiah.

CHAPTER XLVI.

Preparation for the Messiah—History of Judith. (A.C. 810.)

Q. What does the history of Judith show us?

A. The history of Judith shows us that God always had in view the great promise of a Redeemer confided to the Jewish people. The Assyrians, who were destined to punish them whenever they fell into idolatry, endeavoured several times to destroy them; but the Sovereign Master, who had sent them only to punish, took care to check their fury.

Q. How do you show this?

A. Nabuchadonosor the 1st, proud of his victories, undertook to subject to his dominion all the people of the East, and to destroy their religion, in order to cause himself alone to be adored. He sent, therefore, a formidable army, commanded by Holophernes, to subjugate

all the nations. Holophernes obtained great victories, and arrived on the frontiers of Judea.

Q. What did the Jews do?

A. The Jews had recourse to the Lord by prayer, repentance, and fasting. The small city of Bethulia was the first place attacked.

Q. Who was Judith?

A. Judith was a holy widow, who passed her life in prayer, fasting, and good works. The inhabitants of Bethulia, seeing themselves besieged, resolved to surrender at the end of five days, if they were not delivered by the Lord before that time. Judith induced them to redouble their prayers, and having gone forth from the city, repaired to the camp of the Assyrians.

Q. Whither was she conducted?

A. She was conducted by the soldiers to the tent of Holophernes. This general, having interrogated her, assigned her a tent, and ordered every mark of respect to be shown to her.

Q. What happened after?

A. The fourth day after the arrival of Judith, Holophernes gave a great feast to all his officers. He drank to such an excess, that he was obliged to be placed on his couch, where he was soon buried in a deep sleep, Judith alone, with her maid, remaining in the tent.

Q. What did Judith do?

A. Judith, who alone had remained with her maid, recommended herself to God, approached the couch, and cut off his head. She gave the head to her maid, who concealed it in a sack, and they both regained the gates of Bethulia. Having entered the gates, she bade all the people to bless the Lord, and showed them the head of Holophernes.

Q. What did the Israelites do?

A. The Israelites made a sally, when the Assyrians,

finding their general killed, fled in great confusion. A great slaughter ensued, and thirty days were occupied in collecting the spoils. Judith, a figure of the Blessed Virgin, resumed her life of prayer and penance.

CHAPTER XLVII.

Preparation for the Messiah—History of Tobias. (A.C. 611.)

Q. What was the design of God in causing the Israelites to be transported to Ninive?

A. The design of God in causing the ten separated tribes to be transported to Ninive, was, 1st, to punish their want of fidelity; 2nd, to spread among the infidels the knowledge of the true religion, and, consequently, of the promise of the Messiah, which was its first article of belief.

Q. How do you show this truth?

A. The holy man Tobias, being led into captivity at Ninive, said, by the inspiration of God: *Give glory to the Lord, ye children of Israel; because he has therefore scattered you among the Gentiles, that you may declare his wonderful works, and make them know that there is no other Almighty God beside him.*

Q. What is the history of Tobias?

A. Tobias, appointed like the other captives to spread the truth and prepare the way for the gospel, was of the tribe of Nephthali. He passed his childhood and youth in perfect innocence, and was carried captive to Ninive with his wife and son.

Q. What was his occupation?

A. His constant occupation was to do good to the Israelites, his fellow-captives; he shared with them what little remained of his means, and devoted his time to the burying of those whom the king of Ninive put to death. One day, having returned home from this work of charity,

he fell asleep under the eaves of his house, where filth from the nests of some swallows fell upon his eyes and deprived him of sight.

Q. What did he do then?

A. Thinking himself near his death, he called his son, the young Tobias, and, like a Christian father, recommended to him the fear of God and charity for the poor.

Q. Whither did he send his son?

A. He sent his son to Rages, a city of Media, to receive a sum of money which he had lent to one of his relatives, named Gabelus. The young Tobias set out, accompanied by an angel. He married Sara, the daughter of Rauguel, a near relation of his father.

Q. What did the young Tobias do afterwards?

A. Still under the conduct of the angel, he returned with his wife and great riches to his father and mother. He restored his father to sight by rubbing his eyes with the gall of a fish. This holy old man had the consolation to see his son prosper and follow the good example and wise counsels which he had given him. His grand-children also walked in the way of virtue all their life.

CHAPTER XLVIII.

Preparation for the Messiah—History of Esther. (A.C. 400.)

Q. What does the history of Esther show us?

A. The history of Esther shows us that God chose the monarchy of the Persians to prepare the way for the Messiah, by protecting the Jews, conducting them back into Judea, and maintaining them there notwithstanding all their enemies; to the end that our Lord should be born in Bethlehem, according to the oracles of the prophets.

Q. How do you show this truth?

A. The Assyrians, having resolved to destroy the Jewish people, whom they had been commissioned only

to punish, lost all their power, and their empire passed into the hands of the Persians. The Persians were very favourable to the Jews, and all those who opposed the kind treatment of the Jews fell victims to their own wickedness. Of this number was Aman.

Q. What is the history of Aman?

A. Aman was the chief favourite of Assuerus, king of Persia. His pride was such that he wished every one to bend the knee in adoration to him whenever he passed. Mardochai, a Jew by birth, refused compliance, because his conscience forbade him to render to man a homage due to God alone. Aman resolved to avenge himself and to destroy the whole Jewish people.

Q. Who saved them?

A. Esther, the wife of Assuerus, saved them. She was the niece of Mardochai: but Aman was not aware of this. She invited the king to come with Aman to a banquet which she had prepared. At the close of the banquet, the king demanded of the queen what it was she desired of him. Esther asked of him to come again the next day with Aman to her banquet.

Q. What happened there?

A. The king asked Esther what it was she desired, and said to her: *Although thou ask the half of my kingdom, thou shalt have it.* Esther replied: *Give me my life for which I ask, and my people for which I request; for we are given up, I and my people, to be destroyed, to be slain, and to perish.* The king, astonished, demanded who had dared to do such a thing. Esther replied: *It is this Aman.*

Q. What did Assuerus do?

A. Assuerus ordered Aman to be hung on the very gibbet he had prepared for Mardochai. The order of the king was executed. Mardochai became the prime minister of Assuerus, and all the Jews were saved.

They celebrated ever afterwards the day of their deliverance, by prayers, innocent festivities, and alms to the poor. It is thus our gratitude to God should be shown.

CHAPTER XLIX.

Preparation for the Messiah—Monarchy of the Greeks and Romans. (A.C. 336-170.)

Q. How did the great monarchy of the Greeks concur for the glory of the Messiah and the establishing of his reign, which is the gospel?

A. God had resolved from all eternity that the reign of the Messiah, that is to say, the gospel, should be established with rapidity from one end of the earth to the other. The great monarchy of the Greeks, founded by Alexander, was established to contribute to this design, by preparing the way for the gospel.

Q. In how many ways did the monarchy of the Greeks prepare for the introduction of the gospel?

A. The monarchy of the Greeks prepared for the gospel in three ways.

Q. What is the first?

A. First. By spreading over a large portion of the world, it rendered very common the Greek language, in which the gospel was to be published, not only orally, but particularly by written teachings.

Q. What is the second?

A. Secondly. It attracted the Jews to nearly every part of the earth. These new missionaries made the true God known to the different nations, and by this means prepared them to receive the light of the gospel.

Q. What was the third?

A. It procured for all these nations a knowledge of the sacred Scriptures.

Q. How so?

A. One of the successors of Alexander, named Ptolemy,

king of Egypt, established at Alexandria, the capital of his kingdom, a valuable library, which soon became the resort of the learned of all countries. This king, having learned that the Jews had a book containing the laws of Moses and the history of his people, had it translated from Hebrew into Greek, in order to enrich his library.

Q. To whom did he apply?

A. He applied to the high-priest Eleazer, who sent him a copy of the Sacred Books, written in letters of gold, and seventy-two of the more learned ancients to make the translation. It was deposited in the library of Alexandria, and is called the Septuagint version.

Q. How did the fourth monarchy foretold by Daniel, that is, the monarchy of the Romans, contribute to the glory of the Messiah and the establishment of his reign, which is the gospel?

A. When the monarchy of the Greeks had accomplished its mission of preparing the minds of men for the preaching of the gospel, God caused that monarchy to pass into the hands of the Romans. The Romans were destined by Providence to open and afford an easy communication, from one end of the world to the other, for those who were to preach the gospel.

Q. What was necessary for this?

A. For this it was necessary to throw down all the walls of division which still separated the different peoples, to reduce all nations to one single kingdom, and establish a universal peace. This was the task assigned to the Roman empire. Daniel had predicted it, in saying that this empire would be like a terrible beast, with teeth of iron of enormous size, which would devour all, break all in pieces, and trample under foot all that it had not torn to pieces.

Q. How did the Roman empire contribute to the glory of the Messiah?

A. The empire of the Romans contributed to the glory of the Messiah, by effecting the accomplishment of the celebrated prophecy of Jacob, who foretold that the Messiah would come when a stranger was seated on the throne of Juda. The Roman senate having appointed Herod, an Idumean, king of the Jews, the Messiah came into the world.

Q. To what reflection does the succession of the four great monarchies give rise?

A. The succession of the four great monarchies gives rise to the reflection that God from on high governs all the empires of the earth, as well as all events; and that before Jesus Christ, he made them serve for the accomplishment of his grand design, the salvation of man, through the establishment of the reign of the Messiah; and that since Jesus Christ, he still makes them serve for the accomplishment of that design, through the preservation and propagation of the reign of the Messiah.

CHAPTER L.

Preparation for the Messiah—History of the Machabees. (A.C. 170)

Q. What is the history of the Machabees?

A. The history of the Machabees is the history of the Jews during the latter period which preceded the Messiah. As the family of the Machabees acted the most conspicuous part during that period, it gave its name to the history of the whole people.

Q. What does this history teach us?

A. This history teaches us, that God did not, for a moment, cease to prepare the Gentiles and the Jews for the coming of the Redeemer. The dispersion of the Jews, and their long sojourn at Ninive and Babylon, with their voyages in the East and West after the conquests of Alexander, had everywhere spread the knowledge of

their religion, the fundamental article of which was the expectation of the Messiah. In order to maintain and strengthen this knowledge, Providence permitted, during the three last centuries which preceded the coming of the Messiah, that the Gentiles should have continual intercourse with the Jews, and that they should be witnesses of prodigies well calculated to make them know the true God.

Q. Can you cite one of these prodigies ?

A. Seleucus, king of Syria, wished to carry away the treasures of the temple of Jerusalem. He sent Heliodorus, superintendent of his treasure, to seize upon them. When Heliodorus entered the temple, two angels, in the guise of horsemen, overthrew his guards. and compelled them to fly.

Q. What happened to Heliodorus ?

A. Heliodorus was stricken to the ground, and scourged with rods, and his life was spared through the prayers of the high-priest Onias.

Q. What was the effect of this miracle ?

A. It made the God of Israel more than ever known and respected. Heliodorus, humbled and reformed, returned from Jerusalem, publishing everywhere the power of the true God.

Q. How did God prepare the Jews themselves for the near approach of the Messiah ?

A. God prepared the Jews themselves for the near approach of the Messiah by sending them constant trials; for trials and sufferings serve to purify, humble, and sanctify us, and then obtain for us the grace to know and love the truth.

Q. What were these trials ?

A. These trials were the continual wars waged against them by the kings of Syria and by the Romans. The Jews, however, were more faithful than ever to God.

There were even many martyrs among them, under Antiochus, who endeavoured to destroy religion entirely in Judea.

Q. Who were the principal martyrs?

A. The principal martyrs were Eleazer, and the seven brothers, Machabees, with their mother.

Q. What did the blood of the martyrs effect?

A. The blood of the martyrs caused the Jews to avoid the company of infidels, to love their own religion, and cherish their faith, which every day became more lively. If the Pharisees had not deceived them, by teaching them to look for a Messiah who would be a great conqueror, they would have recognised and received the true Messiah, and not drawn upon themselves the terrible chastisements with which they have been visited for more than eighteen hundred years.

CHAPTER LI.

Unity of Religion and of the Church.

Q. What conclusion must we draw from this *first part* of the Catechism?

A. From this first part of the Catechism we must draw this conclusion: that religion, whose children we are, goes back to the beginning of the world, and that it has always been one and the same, although not at all times as fully taught as at later periods.

Q. How do you show in a few words that religion has always been one and the same?

A. Religion has always been one and the same in its *Author*, who is the Messiah. Whether expected, or already come, Jesus Christ has ever been the foundation of religion; eternal salvation was never at any time possible except through him.

Q. Has religion been always one and the same in her doctrine?

A. She has always been one and the same in her doctrine. With respect to *God*, she has always believed and taught from the beginning of the world, that there is but one only God, infinitely perfect, the Creator and Preserver of all things; that a Redeemer would save the world, and that the Spirit of the Lord would sanctify us by his grace; only these truths are more clearly known to Christians than they were to the Jews.

Q. What has she always believed and taught concerning man?

A. Concerning *man*, religion has always believed and taught, that he was created to the likeness of God; that he is composed of a body, and of a soul which is spiritual, free, and immortal; that man is fallen, through his own fault; that all men are born in a state of sin and degradation; that they will all rise at the last day, and that there will be eternal rewards for the just, and eternal punishments for the wicked.

Q. With regard to the world, what has she always believed and taught?

A. With regard to the *world*, she has always believed and taught that it was created out of nothing; that it is governed by a God all-powerful, infinitely wise, and infinitely good; that it will be purified by fire, and that there will be a new heaven and a new earth.

Q. Has religion been always the same in her morality and in her worship?

A. Yes. Religion has always been the same in her *morality* and in her *worship*. She has always admitted the same distinction between good and evil; always commended the same virtues and condemned the same vices. In her worship she has never failed to practice the two essential acts of worship, viz.: *prayer* and *sacrifice*.

Q. And in her object?

A. Her object has always been to destroy sin in the world, and to lead men to happiness.

Q. And in her means?

A. In her *means* she has always believed that man has need of grace, whereby to be saved; she has always taught the manner and furnished the means of obtaining it. Only, the Christian religion, that is to say, religion as taught by Christ, is more perfect and is richer in graces than it was before the coming of the Messiah.

Q. Can it be said that the church has been always one and the same?

A. Yes, it can be said that the church has always been one and the same. In order to protect religion, and to teach it to mankind, an exterior, visible, and perpetual society was necessary; this society is the church. It, therefore, commenced with religion, and has always kept pace with it.

Q. How do you explain this truth?

A. We find the church existing at every period, from the beginning of the world. Under the patriarchs it was restricted, like religion, to the family; under Moses, it expanded, like religion, into a national state; and finally, under the gospel, it extended, like religion, to all people, of whom it has made but one family.

Q. How do you show that the church, like religion, is the same since Christ as it was before the coming of the Messiah?

A. The church, since Jesus Christ, is the same as before the coming of the Messiah; first, in its founder, who is God; and second, in her object, which has always been the preservation and teaching of religion; she recognizes the same holy books; she has a tribunal to explain them; a sovereign pontiff, and different orders of sacred ministers; she has her day of rest, consecrated to the Lord; she has her grand solemnities and feasts.

Q. Continue.

A. Since Jesus Christ, as before him, the church has always been attacked, sometimes by strangers, sometimes by her own children; she has had against her great schism, which separated many of her children from her; but all her afflictions redound to her glory. As formerly, all revolutions of empires, and other events, aided her to attain her end, the establishment of the gospel, so also do they now combine for its preservation and diffusion; as formerly nothing could destroy her, so now neither hell, nor the world, shall prevail against her.

CHAPTER LII.

Influence of Religion.

Q. What were the effects of religion amongst the Israelites?

A. The effects of religion among the Israelites were to make them more enlightened, more virtuous, and more happy than any of the ancient people. This is easy to be seen, in studying the condition of the family, of society, and of religion amongst the people of God.

Q. What was the family among the Jews?

A. The family is the foundation of government; and good order in a family depends on the authority of parents. This authority was very great, and much respected among the Jews.

Q. What was their education?

A. Their education was simple; but solid. Parents taught their children what was necessary for life, and also the history of their nation. Each Israelite was obliged to commit to memory those passages in Moses and the Prophets which reminded them of the wonders of the Lord.

Q. What was society among the Jews?

A. Society amongst the Jews was far superior to that among the pagans. The Jews had admirable laws, which condemned every kind of disorder, which combated ambition, and which forbade them to enrich themselves at the expense of one another. There was nothing of this kind among the pagans.

Q. Cite one of these laws?

A. Among these laws was that of the Jubilee. In virtue of this law, every man, at the end of every fifty years, entered again into possession of the property he had sold, so that there existed great equality among all the families.

Q. What was the state of religion?

A. The religion of the Jews, being the true religion, was more perfect than that of the other nations. Its doctrine was true, its morality pure, and its worship holy and magnificent.

Q. What were the principal feasts of the Jews?

A. The principal feasts of the Jews were the Passover, Pentecost, and the feast of the Tabernacle. It was on the second day of the feast of the Passover that they offered to the Lord, as the sole Master of all things, the first fruits of the harvest. After the gathering of the fruits, the Israelites went also to Jerusalem to offer the first fruits to the Lord in the temple.

Q. What were their fasts?

A. The Jews had one day of general fast; this was the festival of expiations. It was on this day only that the high-priest entered the Holy of Holies. One he-goat was sacrificed, and another, after being loaded with the curse of all the sins of the people, was driven into the desert; it was called the scape-goat, or emissary goat. It represented our Lord loaded with the sins of the world, and led out of Jerusalem to be put to death. There were also extraordinary days of fasting in times of public calamity or particular affliction.

Q. What fruit do you derive from this first part of the Catechism?

A. Much fruit may be derived from this first part of the Catechism; 1st, to believe, firmly, that God has never ceased to work for our salvation; 2nd, to believe that religion is the greatest of all blessings; 3rd, to love God, as a dutiful child loves its mother; 4th, to keep his commandments with courage and fidelity.

COURSE SECOND.

CHAPTER I.

State of the World at the coming of the Messiah.

Q. What was the state of the world at the coming of the Messiah?

A. The Roman empire, as foretold by Daniel, had subjected all nations to its sway. The world was in peace, under the reign of Augustus; but all the nations were buried in the darkest idolatry.

Q. What is idolatry?

A. Idolatry is the worship of false deities. The pagans adored not only the sun, moon, and the earth, but even the vilest creatures, and attributed to their gods all the passions of men.

Q. What was the condition of the Jews?

A. Truth, which was expiring among pagan nations, bade fair to perish among the Jews also. There were in Judea four principal sects, who were altering the truth, and destroying its influence on the mind.

Q. What were these different sects?

A. The different sects prevailing among the Jews at

the coming of the Messiah were the Pharisees, the Sadducees, the Essenians, and the Herodians.

Q. Who were the Pharisees?

A. The Pharisees were a sect who had added to the law of Moses a number of traditions, and superstitions, and ridiculous practices. They were proud, avaricious, ambitious hypocrites, and sworn enemies of Christ.

Q. Who were the the Sadducees?

A. The Sadducees were men who rejected the traditions of the ancients, the immortality of the soul, and the resurrection of the body. Although not so numerous as the Pharisees, they still had a great deal of influence, because they were the first men of the nation.

Q. Who were the Essenians?

A. The Essenians were sectarians who rejected all traditions, and denied the resurrection of the body and the spirituality of the soul. They lived at a distance from the large cities, and practised great austerities.

Q. Who were the Herodians?

A. The Herodians were men attached to the court of Herod, and professed a very dangerous morality.

Q. How was Palestine divided at the coming of the Messiah?

A. At the coming of the Messiah, Palestine was divided into three parts. The first was Samaria, the inhabitants of which were called Samaritans. They were converts to the Jewish religion, with which they had mingled many errors.

Q. What were these errors?

A. 1. Of all the Scriptures they recognised only the five books of Moses; 2. They rejected the traditions of the Jewish doctors; 3. They maintained that God was to be adored on Mount Garizine, and not at Jerusalem. The Jews held them in detestation.

Q. Which was the second part of Palestine?

A. The second part of Palestine was Galilee, the inhabitants of which were called Galileans. They were Israelites of the ten tribes, who, after their return from captivity at Ninive, had rebuilt some of the cities of the ancient kingdom of Israel. They practised the same religion as the Jews.

Q. What was the third part?

A. The third part was Judea, of which Jerusalem was the capital. This part of Palestine was occupied by the tribes of Judah and Benjamin, who, on their return from the captivity of Babylon, had rebuilt Jerusalem and the temple.

Q. To what nation were the Jews tributary at the birth of the Messiah.

A. At the birth of the Messiah, the Jews were tributary to the Romans, who had imposed a tribute upon them, and deprived them of the right of putting criminals to death. This was a proof that the sovereign power was no longer in their hands, and that the Messiah was at hand.

CHAPTER II.

Birth of the Messiah.

Q. Were all nations expecting the Messiah when our Lord Jesus Christ came into the world?

A. Yes, when our Lord was born all nations were expecting an extraordinary personage who would reign over the world, and establish in it the empire of justice and virtue. In the first place, the Jews knew, in accordance with the prophecies, that the Messiah was at hand; but, blinded by the Pharisees, they expected in the Messiah a conqueror who would deliver them from the yoke of the nations. It was in this very hope they undertook, notwithstanding their weakness, to sustain a war against all the power of the Roman empire.

Q. And the pagans?

A. The pagans, also, relying upon their ancient traditions, were at that time expecting the coming of an extraordinary personage. "It was the general conviction," says Tacitus, "that the ancient books of the priests announced that at this period the East would have the ascendancy, and that from out of Judea should go forth the masters of the world."

Q. Is this fact well attested?

A. This fact is so well attested, that even the greatest enemies of religion are obliged to admit it.

Q. What do you remark?

A. I remark that since the coming of Jesus Christ, all nations have ceased to look for the Messiah; whence we must conclude either that all nations have been deceived in expecting the Messiah, and in recognizing Jesus Christ as such; or that our Lord Jesus Christ is the Messiah promised by the prophets and expected by all nations.

Q. What is the history of the birth of the Messiah?

A. When the time marked by the prophets was accomplished, God sent the angel Gabriel to the Blessed Virgin, who dwelt in the city of Nazareth. The angel said to her, *Hail, full of grace, the Lord is with thee. Behold, thou shalt bring forth a son. He shall be great, and shall be called the Son of the Most High.*

Q. What reply did the Blessed Virgin make?

A. The Blessed Virgin replied, *Behold the handmaid of the Lord, be it done unto me according to thy word.* Then the angel disappeared, and the God-Man was formed by the power of the Holy Ghost in the chaste womb of Mary. An edict of the Emperor Augustus obliged the Blessed Virgin and St Joseph to repair to Bethlehem, where the Messiah was to be born.

Q. How was his birth announced?

A. His birth was announced by angels, who sung this canticle, which is the abridgment of all the works of the Messiah: *Glory to God on high, and peace on earth to men of good will.*

Q. By whom was the new-born Messiah adored?

A. The new-born Messiah was adored first by the Blessed Virgin and St. Joseph, and then by the shepherds, who hastened to publish everywhere the wonderful mystery which they had witnessed.

Q. On what occasion did our Lord receive the name of Jesus.

A. Our Lord received the name of Jesus on the occasion of his circumcision.

Q. What does the word Jesus mean?

A. The word Jesus means Saviour. Our Lord is thus called, because he has saved all men from the slavery of their passions, of the devil and of sin.

Q. Did God make known the birth of the Messiah only to the Jews?

A. God made known the birth of the Messiah to the Gentiles also. A short time after his birth, a miraculous star appeared in the heavens. The Magi (that is, wise men of the East), having seen it, came to adore the Lord and to offer him gifts of gold, frankincense, and myrrh.

Q. Why was the Messiah born in poverty, humiliation, and suffering?

A. He was born, and he lived and died in poverty, humiliation, and suffering: 1, to expiate sin; 2, to cure us of its consequences; 3, to set us an example.

CHAPTER III.

Hidden Life of our Lord Jesus Christ.

Q. What did the Blessed Virgin and St. Joseph do after the circumcision?

A. After the circumcision the Blessed Virgin and St. Joseph remained in Bethlehem till the adoration of the Magi. They then went to Jerusalem to present the child Jesus in the temple.

Q. Why did they present the child Jesus in the temple of Jerusalem?

A. They presented the child Jesus in the temple of Jerusalem, to comply with a command of the law of Moses, which ordered that every first-born, if a male, should be presented in the temple, as belonging to the Lord.

Q. Why did the Blessed Virgin present herself in the temple?

A. The Blessed Virgin presented herself in the temple, to comply with the law which required that every woman who had given birth to a child, should come to purify herself before the Lord. The Blessed Virgin and our Lord, who were not bound to submit to these laws, wished to fulfil them, to teach us humility and obedience.

Q. What happened whilst they were in the temple?

A. Whilst they were in the temple, it happened that a holy old man, named Simeon, also came into the temple. Having received the infant Jesus in his arms, he announced the future greatness of the Messiah, and the sorrows of the Blessed Virgin.

Q. Whither did the Blessed Virgin and St. Joseph then go?

A. The Blessed Virgin and St. Joseph then went into Egypt. Herod, finding that the Magi did not return to Jerusalem, as he had directed them, ordered all the children in Bethlehem and around it, of the age of two years and under, to be put to death, thinking to include in this massacre the new King of the Jews; but St. Joseph, warned by an angel, had fled to Egypt with the infant and his mother.

Q. What did St. Joseph do after the death of Herod?

A. After the death of Herod, St. Joseph returned to Palestine, and fixed his abode in Nazareth in Galilee. He did not venture to reside in Judea proper, because Archilaus, the son of Herod was reigning there. He went, nevertheless, every year to Jerusalem to celebrate the Passover.

Q. What happened on one of these annual visits?

A. It happened that Christ, then twelve years of age, separated from St. Joseph and the Blessed Virgin. He remained in the temple in the midst of the doctors, whom he astonished by the wisdom of his questions and answers. It was there his parents found him on the third day.

Q. What did the Blessed Virgin say to him?

A. The Blessed Virgin having asked him why he had quit them, he gave them this answer, replete with instruction: *Did you not know that I must be about the things that are my Father's?* By this he teaches us that we must prefer the will of God to all things. He returned then to Nazareth with St. Joseph and the Blessed Virgin, *and was subject to them.*

Q. What do you remark on these last words, *and was subject to them?*

A. I remark on these words, that they contain the whole life of our Lord till he was thirty years old. Our Lord wished to live in obedience to two of his creatures, in order to teach us that virtue and confound for ever our pride.

CHAPTER IV.

Public Life of our Lord—First year.

Q. What do you understand by the public life of Christ?

A. By the public life of Christ we understand the time during which he preached his doctrine in Judea. It was about three years.

Q. How did Christ commence his public life?

A. He commenced his public life by receiving baptism at the hands of John the Baptist. This was not the sacrament of baptism, but only a symbol of penance, which the Precursor gave to those who repented, and who prepared for the reception of the Messiah.

Q. What happened at the moment of Christ's baptism?

A. At the moment of his baptism, the Holy Ghost, in the form of a dove, descended upon him, and there was heard a voice from heaven, saying: *This is my beloved Son, in whom I am well pleased.*

Q. What did Christ do afterwards?

A. Having received the baptism of John, which was a public profession of penance, he was pleased to practise it himself in all its rigour. He went into the desert and there spent forty days and forty nights without taking any food, and permitted himself to be tempted by the devil.

Q. Why did he permit himself to be tempted by the devil?

A. Christ permitted himself to be tempted by the devil, in order to conquer him, and teach us the way to overcome temptations.

Q. Where did Christ go on retiring from the desert?

A. On retiring from the desert, he returned to the banks of the Jordan, where his first disciples were called. They were Andrew and Simon Peter, his brother, and Philip, all three of the city of Bethsaida. He repaired with them to Cana in Galilee.

Q. What miracle did our Lord perform in that city?

A. On his arrival in the city of Cana, he was invited

to a wedding, together with the Blessed Virgin and his disciples. At the instance of his blessed mother, he changed water into wine, teaching us thereby that the Blessed Virgin is all-powerful with him, and that he is not unmindful of our temporary wants.

Q. What further was the effect of this miracle?

A. This miracle had the further effect to strengthen the faith of our Lord's disciples, and to attach others to him. James and John particularly, the sons of Zebedee, both fishermen by profession, followed our Saviour to Jerusalem, whither he went to celebrate the feast of the Passover.

Q. What did he do at Jerusalem?

A. He repaired to the temple, from which he drove the sellers.

Q. In what manner?

A. He made a scourge, and overturning their tables, said to them: *My house is a house of prayer, and you have made it a den of thieves.* No one dared to oppose him, so deeply were the profaners impressed with a sense of his divinity. St. Jerome considers this act one of the greatest miracles our Saviour had worked.

CHAPTER V.

Public Life of our Lord—First year.

Q. Where did Jesus Christ go after having driven the sellers from the temple of Jerusalem?

A. After having driven the sellers out of the temple of Jerusalem, Jesus Christ set out for Galilee, passing by Samaria.

Q. What happened on this journey?

A. On this journey he converted the Samaritan woman. Our Saviour having revealed to this woman all

that she had done, announced to her that he was the Messiah. She believed his words, and ran to the city to tell what had happened to her. The inhabitants came also to see our Saviour, who entered their city and converted a great number.

Q. What miracle did he work at Capharnaum?

A. Our Saviour having gone to the city of Capharnaum, in Galilee, expelled the devil from a man, in the presence of a large concourse of people. Suddenly the devil, by the mouth of the possessed man, cried out: *Let us alone, Jesus of Nazareth, I know thee, who thou art, the Holy One of God.* Jesus rebuked the evil spirit with authority, saying: *Hold thy peace, and go out of him.*

Q. What other miracle did he work?

A. The news of the deliverance of the possessed man soon spread through all the country. People came from every part to see and hear the great Prophet. One day so great a crowd had assembled around the house in which he was, that it was impossible to enter. Four men, who were carrying a paralytic in his bed, mounted upon the top of the house, and having made a large opening, let down the sick man in his bed at the feet of Jesus, in the midst of the assembly.

Q. How did our Saviour begin the cure?

A. Our Saviour, seeing the faith of the man, said to him: *Son, be of good heart, thy sins are forgiven thee.* The Scribes and Pharisees who were in the assembly said among themselves: *He blasphemeth—who can forgive sins but God only.*

Q. What did our Saviour say to them?

A. Our Saviour, knowing their thoughts, said to them: *Which is easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, arise, take up thy bed and walk? But that you may know that the Son of man hath power*

on earth to forgive sins (he saith to the sick of the palsy), I say to thee, arise, take up thy bed, and go into thy house. The paralytic arose, took up his bed, and went his way publishing the praises of God.

Q. What did the Saviour do after this miracle?

A. After this miracle, which proved so clearly his divinity, our Saviour went out of the city and ascended a mountain, where he spent the night in prayer. On the morrow, he chose twelve of his disciples, whom he named apostles. The word *apostle* signifies *sent.*

Q. What are the names of the twelve apostles?

A. The names of the twelve apostles are Peter, James and John, the sons of Zebedee; Andrew, Philip, Bartholomew, Matthew, Thomas, James and Jude, the sons of Alpheus, Simon and Judas Iscariot, who betrayed him.

CHAPTER VI.

Public Life of our Lord—First year.

Q. What did our Saviour do after having chosen his twelve apostles?

A. After having chosen his apostles, he addressed to his disciples, and a great multitude of the people, the admirable discourse which is called the *Sermon on the mount.*

Q. How do you divide this discourse?

A. This discourse may be divided into two parts. The first is addressed particularly to the apostles; the second regards all the faithful.

Q. What does our Saviour teach in the first part?

A. In the first part our Saviour teaches in what happiness consists; he corrects all the ideas which man since his fall had formed of happiness, saying that it is not in riches, or honours, or pleasures that happiness consists, but, on the contrary, in a detachment from these things,

and in the ardent desire and faithful practice of the Christian virtues.

Q. What further did he say?

A. He further said to his apostles, who were commissioned to preach one day all these truths, that they must be holy, because they were the light of the world, and the salt of the earth.

Q. What does our Saviour teach in the second part?

A. He teaches that the new law is much more perfect than the ancient, and, therefore, Christians should be more holy than the Jews; and after having recommended the great precept of charity and the love of our enemies, he concludes with these words: *Be ye therefore perfect, as your Heavenly Father is perfect.*

Q. What is the first means which our Saviour gives us to arrive at this perfection?

A. The first means which our Saviour gives us to arrive at this perfection is prayer. *Ask,* says he, *and it shall be given you. If you, then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him? You, therefore, shall pray in this manner: Our Father, &c.*

Q. What is the second?

A. The second means is fasting. *When thou fastest,* says he, *anoint thy head and wash thy face, that thou appear not fasting to men, but to thy Father who is in secret, and thy Father who is in secret will reward thee.*

Q. What is the third means?

A. The third means is alms-deeds. *Lay not up for yourselves,* says our Saviour, *treasures on earth, where the rust and the moth consume, and where thieves dig through and steal; but lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through nor steal.*

Q. What do you remark on these three means?

A. I remark that they are opposed to the three great passions of the heart, which are the cause of all our sins, and all the evils of the world.

Q. What does the Saviour add?

A. Our Saviour adds that we must not be too solicitous for food and raiment. He commands us to labour, but requires that we should not want confidence in his providence.

Q. What follows from this?

A. It follows from this that our Lord positively condemns all immoderate love of riches, honours, and pleasures, the bitter fruits of sin; and that in recalling man to his primitive perfection, he assures him of happiness even in this life, and shows himself to be truly his Saviour.

Q. What did our Saviour do after his sermon on the mount?

A. After the sermon on the mount, our Saviour was pleased to confirm his doctrine by miracles, and he cured a man of the leprosy, and also a servant of the centurion who had the palsy.

CHAPTER VII.

Public Life of our Lord—Second year.

Q. What did our Saviour do after healing the servant of the centurion?

A. After healing the servant of the centurion, he performed many other miracles. He healed a woman afflicted for many years with an issue of blood, he raised to life a young girl twelve years of age, and gave the people a great many wholesome instructions.

Q. What further did he do?

A. In order to lay the foundations of the ecclesiastical hierarchy, he associated to himself a certain number

of disciples, who were afterwards under the apostles to labour in preaching the gospel; and in order to form them to their vocation, he chose to have them as his co-labourers, and witnesses of his miracles.

Q. What miracles did he work in their presence?

A. He worked many miracles in their presence, and amongst other, that of raising to life the son of the widow of Naim. The corpse was on the way to be interred, when our Lord met it at the gate of the city. He approached the bier and said to the dead man:—*Young man, I say to thee, arise.* Instantly the man who had been dead sat up and began to speak. Jesus delivered him to his mother, and all the people cried out, *A great prophet is risen up among us, and God has visited his people.* These expressions meant that the Messiah had come.

Q. To what did this miracle give occasion?

A. Our Saviour took occasion from this to prove his divinity to the disciples of John the Baptist, and to deliver the eulogy of his precursor. This great saint was at that time in prison, where he was put to death by the guilty Herod.

Q. Whither did our Saviour then go?

A. He then went to Capharnaum, and afterwards retired to a desert in the vicinity of that city.

Q. What miracle did he perform there?

A. He there fed miraculously five thousand people, with five small loaves and two fishes. This miracle, great as it was, was but the announcement of one still more admirable.

Q. What miracle is that?

A. It is the multiplication of the body and blood of our Lord in the Holy Eucharist. On his return to Capharnaum, he announced to the people the institution of the august sacrament of the altar, saying: *I am the*

living bread which came down from heaven. My flesh is meat, indeed, and my blood is drink, indeed; and the bread which I will give is my flesh, for the life of the world.

Q. What promise did our Saviour make to St. Peter?

A. After his discourse on the Eucharist, our Saviour traversed the different parts of Galilee, and promised St. Peter to make him the head of his church, saying: *Thou art Peter* (that is to say, a rock), *and on this rock I will build my church, and the gates of hell shall not prevail against it.*

Q. What did he afterwards announce to him?

A. Our Saviour afterwards announced to St. Peter and his other disciples his passion and death, and guarded them against being scandalised at his humiliation.

Q. What did he do for that purpose?

A. For that purpose he took with him Peter, and James and John, the sons of Zebedee, who were to be witnesses of his agony. He ascended a high mountain with them, and was transfigured before them. His countenance shone as the sun, and his garments were whiter than the snow. Moses and Elias appeared and conversed with him—they were surrounded by a bright light. The apostles, struck with fear, fell prostrate on the earth, and at the same time a voice from heaven was heard, saying: *This is my beloved Son in whom I am well pleased, hear ye him.* Afterwards our Saviour descended from the mountain.

CHAPTER VIII.

Public Life of our Lord—Second year.

Q. What miracle did our Saviour perform on descending the mountain?

A. On descending the mountain, he cured a boy who was possessed by a devil,

Q. What instruction did he give his apostles on this occasion?

A. On this occasion he instructed his apostles on the necessity and power of fasting and prayer.

Q. What other instruction did he give them?

A. Our Saviour, continuing his journey through Galilee, explained to his apostles and all his disciples the necessity of pardoning injuries, and the sinfulness of him who would refuse to forgive an injury.

Q. What means did he employ for this purpose?

A. For this purpose he made use of a parable. A servant, said he, owed his master ten thousand talents. He had not wherewith to pay him. The master ordered him to be seized, and commanded him to be sold, with his wife and children, and all that he had, and payment to be made. The servant implored him for pity, and to have patience with him. The master, touched with compassion, remitted him the whole debt. The servant going out met a fellow-servant who owed him the trifling sum of a hundred pence, and laying hold on him, he throttled him, saying, pay what thou owest. The unfortunate servant said, have patience, and I will pay thee all; but he would not, and immediately sent him to prison. When the master had learned this cruel conduct, he sent for the wicked servant, and said to him, I had pity on you, and forgave you your whole debt; oughtest thou not also to have had pity on thy fellow-servant? and, being angry, he delivered him to the torturers, until he should pay the whole debt; and our Saviour said: *So also shall my heavenly Father do to you, if you forgive not every one his brother, from your hearts,* you whom he has pardoned, and still daily pardons, so many sins.

Q. What followed this instruction?

A. It was followed by an event which gave our Saviour occasion to teach the spirit of meekness which must animate his disciples. The inhabitants of a city in Samaria having refused to receive him, two of his apostles asked permission to call down fire from heaven to consume the guilty city. Our Saviour replied, *You know not of what spirit you are; the Son of man came not to destroy souls, but to save.* He submitted to the affront without complaint, and went into another town.

Q. What further occurred in this journey?

A. In this journey our Saviour proclaimed anew the great precept of the love of God and of our neighbour, and, coming to the little town of Bethania, he lodged in the house of Lazarus and his two sisters, Martha and Mary.

Q. Where did he go thence?

A. He repaired to Jerusalem, to celebrate the feast of the Tabernacles, where his enemies were forced to say, with the rest of the people: *Never man spake like this man.*

Q. Were they converted?

A. They were not converted. To touch their hearts, the Saviour worked one of his most brilliant miracles. He restored sight to a man who had been blind from his birth; a miracle which no prophet had ever wrought, and which had been unheard of from the beginning of the world.

CHAPTER IX.

Public Life of our Lord—Third year.

Q. What was the end of all the words, miracles, and actions of our Saviour?

A. The end of all the words, miracles, and actions of the Saviour was to save man. He had come on earth

to take away sin, and weaken its consequences. By his words ignorance was dispelled; by his miracles he confirmed his doctrine; and all his actions tended to console man in his misery.

Q. What other end did he propose to himself?

A. Our Saviour also proposed to himself to banish that excessive fear which man had of God. He wished that the law of grace and of love should take the place of the law of fear. He wished to prevent man from despairing after he had sinned.

Q. What did he do for that purpose?

A. For that purpose he ever showed himself kind, affable, and compassionate towards all; and in order to give an idea of his goodness and mercy, he related many parables, and particularly that of the prodigal son and of the lost sheep.

Q. Relate the parable of the lost sheep?

A. A shepherd, said our Saviour, has a hundred sheep; he loves them all, and watches them carefully. Notwithstanding all his care, one of them is lost. Does he not, as soon as he is aware of it, leave the ninety-nine and go in search of that which is lost? He seeks for it in every direction, and gives himself no rest until he has found it. When he has found it, he does not beat it, but kindly puts it upon his shoulders, in order to save it the fatigue of returning, and carries it back to the fold. Having arrived at his house, he assembles his friends and his neighbours, and says to them, rejoice with me, for I have found my sheep which was lost. This, concludes our Saviour, is a picture of your heavenly Father. *I say to you, that even so there shall be joy in heaven upon one sinner that doeth penance, more than upon ninety-nine just, who need not penance.*

Q. What did our Saviour do after this touching parable?

A. After this touching parable our Saviour performed an act which displays all the goodness of his divine heart.

Q. What was it?

A. A great number of fathers and mothers came to present their little children to him, and implored his blessings on them. Our Saviour received these little ones into his arms, loaded them with caresses, placed his hand upon them, and blessed them.

Q. What more did he do?

A. In order to protect their innocence and their life, he declared that it were better to have a mill-stone tied to one's neck and be thrown into the sea, than to scandalize a little child; and that he would consider as done to himself whatever should be done to the least of such little ones, who are his brethren.

Q. What did he afterwards announce to his apostles?

A. Our Saviour afterwards announced to his apostles that his passion and death were near; but that he would raise himself to life again on the third day. He employed the little time which yet remained in giving them instructions, and in working miracles more extraordinary than ever.

Q. What miracles were they?

A. The principal were the conversion of Zaccheus, and the resurrection of Lazarus, after he had been dead four days. This latter miracle was wrought at the very gates of Jerusalem, and in the presence of a great number of Jews.

Q. What was the consequence?

A. The consequence was that a great number of Jews were converted, and believed in our Lord; but the chief priests and Pharisees, being jealous, resolved to put him to death.

CHAPTER X.

Public Life of our Lord—Third year.

Q. Was the determination of the chief men of Jerusalem to put our Saviour to death a sufficient reason to prevent the people from recognizing him as the Son of God?

A. This determination was not a sufficient reason why the people should not recognize him as the Son of God. The miracles of Jesus spoke louder than the hatred of the synagogue.

Q. Had our Saviour omitted anything requisite to show that he was truly the Messiah?

A. No; he had come into the world, at the precise time at which the Messiah was expected. He was born at Bethlehem, and of the race of David; and he had been adored by kings, as foretold by the prophets. For more than thirty-two years he employed himself in showing that he was the true Messiah, by his doctrine, his sanctity, and miracles, and by the literal accomplishment of the prophecies which referred to him.

Q. What yet remained for him to do?

A. It remained for him to complete the proof of his divine mission.

Q. How?

A. By dying; for the finishing trait of the Messiah was his death on the cross, ordered by the Jews; caused by the hand of strangers; followed after three days by his glorious resurrection, and crowned by his ascension into heaven.

Q. Was our Saviour dismayed at the schemes of the synagogue?

A. Our Saviour was not dismayed at the schemes of the synagogue; he was pleased even to show, that if he one day would deliver himself into their hands, it would be a free act on his part.

Q. How did he do this?

A. He went up to Jerusalem publicly, seated on the colt of an ass, followed by its mother; for the prophet Zachary had foretold that the Messiah should enter Jerusalem in this manner. All the people came out to meet him, carrying olive branches in their hands, and crying: *Hosanna to the Son of David, blessed is he that cometh in the name of the Lord.*

Q. What did our Saviour do in the midst of his triumph?

A. In the midst of his triumph our Saviour wept over Jerusalem, and predicted the calamities which were soon to befall it. He went to the temple, where a voice was heard saying: that God should be glorified by Jesus.

Q. What happened whilst he was in the temple?

A. Whilst he was in the temple, a poor widow put a farthing into the treasury, and our Saviour said of her, that she had put in more than the rich, in order to show us the merit of purity of intention.

Q. Whither did our Saviour go on leaving the temple?

A. On leaving the temple, he retired to Mount Olivet, where he announced to his apostles the destruction of Jerusalem and the temple, also the end of the world, and the circumstances attendant on the last judgment.

Q. What did he do after?

A. He returned to Bethania, and stayed with Simon the leper, where a woman poured precious ointment on his head. This act so irritated the avaricious Judas that he formed the design of selling his master. He went out to find the chief priests, and said to them: *What will you give me, and I will deliver him to you?* They promised him thirty pieces of silver—this was the price of a slave. Judas returned to the company of our Saviour to seek an opportunity of delivering him up.

CHAPTER XI.

Public Life of our Lord—Third year.

Q. What did our Saviour do during the few hours before he was betrayed?

A. He celebrated the Passover with his disciples. About three o'clock in the afternoon, he sent two of them to Jerusalem, to prepare whatever was necessary for the Passover. He said to them: *Behold, as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house which he entereth into. And you shall say to the master of the house: The Master saith to thee—Where is the guest chamber where I may eat the Pasch with my disciples? and he will show you a large dining-room furnished, and there prepare.*

Q. What do these words show us?

A. These words show us that our Lord knew the future, and was master of the heart.

Q. What did the apostles do?

A. The apostles did as our Saviour directed them, and found all things as he had said. Our Saviour arrived when the hour had come, and sat at table with his twelve apostles, to eat the paschal lamb. Then it was that he said to them; *Amen, I say to you, that one of you is about to betray me. . . The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed. It were better for that man if he had not been born.* The apostles thought that our Saviour was going to take possession of an earthly kingdom, and they began to dispute amongst themselves which of them should hold the first places.

Q. What did our Saviour do?

A. Our Saviour had pity on their weakness, and said to them that the kingdom whither he was going,

and whither they also would go, was not like the kingdoms of this earth, and that humility and purity of heart alone could conduct them thither. Then rising from the table, he washed their feet, and said to them : *You call me Master and Lord : and you say well, for so I am. If I, then, being Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given an example that as I have done to you, so you do also.*

Q. What followed the washing of feet?

A. The washing of feet was followed by the institution of the Holy Eucharist, which was to take the place of all the sacrifices of the old law.

Q. How was the Holy Eucharist instituted?

A. Our Saviour took bread, broke it, and gave it to his apostles, saying : *Take and eat: This is my body which is given for you.* He then took a cup of wine, blessed it, and presented it to his apostles, saying : *Drink ye all of this. This is the chalice of the New Testament in my blood, which shall be shed for you.* He then gave them power also to consecrate his body and blood, by saying to them : *Do this in commemoration of me.*

Q. What did our Saviour say to Judas?

A. After the Communion, our Saviour, looking at Judas, was troubled in spirit, and wishing to give him a last warning, said to him : *That which thou doest, do quickly.* Judas remained insensible to the warning, and went out.

Q. What did our Saviour do after Judas had gone out?

A. After Judas had gone out, our Saviour gave expression to his tender affection, in the words which he addressed to his apostles. He then returned thanks after supper, and repaired with his disciples to the mountain of Olives.

CHAPTER XII.

Passion of Our Lord.

Q. Relate the passion of our Lord.

A. Our Saviour, accompanied by his disciples, had retired to the garden of Gethsemani. Now, Judas knew that that was the place whither Jesus was accustomed to retire for prayer. Our Saviour said to his apostles, remain here whilst I go yonder and pray; pray ye also, lest ye enter into temptation. Then leaving the others, he took with him Peter, James, and John, and said to them: "My soul is sorrowful even unto death; wait ye here, and watch with me; and having gone a little further, about the distance of a stone's throw from them, he knelt down and made this prayer: My Father, if thou wilt, take away this chalice from me; yet not my will, but thine be done."

After this prayer he rose and came to his disciples, and found them all three asleep. "He said to Peter: Simon, sleepest thou? wast thou not able to watch one hour with me? Watch and pray, lest ye enter into temptation; for the spirit indeed is willing; but the flesh is weak." He retired a second time, and made the same prayer. He then returned to his disciples, and again he found them sleeping; he retired again, and again made the same prayer. He then was in an agony, and the sweat as drops of blood came trickling to the ground, and an angel descended from heaven to strengthen him. He rose from prayer, and coming to his disciples said to them: "Sleep ye now, and take rest. Behold, he that will betray me is at hand; rise up, let us go to meet him." And while he was yet speaking, came Judas, and with him a great multitude, with swords and staves and lights, from the chief priests, and the scribes, and the ancients. Now all this was to ac-

complish the words of the prophet, saying of the Messiah, "he shall be reputed amongst the wicked and robbers. Judas had given them this sign, saying, whomsoever I shall kiss, he it is—lay hold on him and lead him away cautiously." Having arrived, he advanced towards Jesus, and said to him: "Rabbi, hail! and he kissed him. Jesus said to him, My friend, wherefore hast thou come? Judas, is it by a kiss thou betrayest the Son of Man? Jesus then advanced towards the multitude and said to them: Whom seek ye? They replied: Jesus of Nazareth. Jesus said to them: I am he. Immediately they were cast to the earth." Jesus, who had cast them down, suffered them to rise, and they seized him.

Then Simon, who had a sword, drew it, and striking a servant of the high priest, cut off his right ear; but Jesus said to him: Put up again thy sword; and he cured him who had been wounded. Then all the disciples, leaving him, fled away. But they, holding Jesus, led him first to Annas, the father-in-law of Caiphas, the high priest, and thence to the house of Caiphas, where the priests, and the scribes, and the ancients were assembled. But Peter following Jesus afar off, entered the palace of the high priest.

Caiphas interrogated Jesus concerning his disciples and his doctrine. Jesus answered him: I have always spoken openly to the world; ask those who have heard me; then a servant gave Jesus a blow, saying, Answerest thou the high priest so? They then suborned two false witnesses, but their testimony did not agree. When the high priest said to Jesus, I adjure thee by the living God, tells us if thou be the Christ, Jesus answered, I am. Then the high priest rent his garments and said: He has blasphemed; what further need have we of witnesses? what think ye? All replied, He is worthy of death. And going away, they left Jesus to the band of

soldiers and the servants, who made him undergo every species of outrage.

In the meantime, a servant maid of the high priest perceived Peter, who was warming himself; she looked at him and said: "You also were with Jesus of Nazareth." Peter denied it three times in presence of the whole multitude. Jesus then looked on him, and the cock crowed the second time. Peter remembered what Jesus had said to him: "Before the cock crow twice, you shall deny me three times; he went forth and wept bitterly."

In the morning the priests, the scribes, and the ancients assembled again, and again demanded of Jesus: "Art thou the Christ?" He replied, "Yes I am." They then condemned him to die, and led him to Pontius Pilate, to obtain permission to execute their sentence. Then Judas seeing that Jesus was condemned, repented of what he had done; he went to the temple and carried back the thirty pieces of silver to the chief priests and ancients, and said to them; I have sinned in betraying the blood of the Just. They said to him: what is that to us? look thou to it. He went forth and hanged himself. With the money they bought the field of a potter, for the burial of strangers. All this happened to accomplish the words of the prophet, who had foretold of the Messiah, that he should be sold for thirty pieces of silver, with which a potter's field would be bought.

CHAPTER XIII.

Passion of our Lord—Continued.

Q. Continue the history of the passion.

A. The Jews, having arrived with Jesus before the house of Pilate, would not enter the judgment hall, lest they would be defiled and not be able to eat of the Pasch.

Pilate, therefore, came out to them, and said: Of what do you accuse this man? They replied: If he had not been a malefactor we would not have delivered him up to you. Pilate said to them: "Take him yourselves, and judge him according to your law. They answered: It is not permitted us to put any one to death."

Pilate then interrogated Jesus, and said to him: "Are you the king of the Jews? Jesus replied that he was a king, but that his kingdom was not of this earth. Pilate said to the Jews, "I find no cause for condemnation in this man." They then began to cry aloud: He stirreth up the people. Pilate said to Christ: Do you not hear of how many crimes they accuse you? But he answered not. Pilate, learning that Jesus was of Galilee, sent him away to Herod. Herod desired much to see Jesus Christ, hoping that he would perform some miracle in his presence. His vain curiosity was disappointed. He, with all his court, despised our Saviour, and having dressed him as a fool in a white robe, he sent him back to Pilate.

Pilate said to the Jews: "You have brought me this man as one stirring up the people; I have interrogated him in your presence and find nothing worthy of condemnation. Neither has Herod. I will, therefore, scourge him, and let him go." Fearing, however, that he would not succeed in saving Jesus, he had recourse to another means. It was the custom, that at the Paschal time the governor should grant to the people the release of one prisoner. There was at that time confined in the prison a notorious criminal, named Barabbas. He was a seditious robber and murderer. Pilate said to the people, Which of the two shall I release unto you, Barabbas or Jesus, who is called the Christ? The priests persuaded the people to choose Barabbas and to have Christ put to death. For this reason, when

Pilate asked them which of the two shall I release unto you, they all cried aloud, "Give us Barabbas, and away with Jesus." Pilate then said to them, "What will you that I do to Jesus, the king of the Jews? They replied—Crucify him! He said to them again: But what evil has he done? I do not find any cause of death in him. I will scourge him and set him at liberty."

But they cried aloud still more, Crucify him! Then Pilate, taking water, washed his hands in presence of the people, saying, "I am innocent of the blood of this just man." Look ye to it. They all cried out, His blood be upon us and upon our children. Then Pilate caused our Saviour to be scourged; and the soldiers, having taken off his garments, placed a purple mantle on his shoulders, a crown of thorns on his head, and a reed in his hand; and approaching him, they bent their knee in derision, and said: "Hail! King of the Jews!" at the same time they forced the thorns into his head, spat in his face, and loaded him with buffets.

In this condition Pilate caused our Saviour to be brought forth, and showing him to the people, said to them: Behold the man! Immediately the chief priests cried out, Crucify him! Crucify him! If you release him, you are no friend of Cæsar's. At this name, Pilate being intimidated abandoned Jesus to them, to do with him as they wished.

Scarcely was he condemned, when the soldiers seized him, tore off the purple robe, put on his garments again, and led him out of the city to crucify him. Jesus went forth carrying his cross, and ascended towards Calvary. He soon fell under the weight, when they compelled a stranger, named Simon the Cyrenean, to carry the cross after him. Our Saviour was followed by a great number of people, and women who were weeping. He turned to the women and said: "Daughters of Jerusalem! weep

not for me; but for yourselves and your children!" Being arrived at Calvary,, they crucified him between two thieves. Our Saviour, being raised up on the cross, asked for the pardon of his murderers. "My Father," (said he), "forgive them; for they know not what they do."

The soldiers divided his garments amongst them, casting lots for his robe, whose it should be. The Jews blasphemed, saying: If he be the King of Israel, let him descend from the cross, and we will believe in him. If our Saviour had descended from his cross, he would not have been the Messiah; for the prophets had foretold that the Messiah should die on the cross. Our Saviour converted the good thief. Perceiving his Blessed Mother and his well-beloved disciple, he said to the Blessed Virgin: Woman, behold thy son; and to John, Behold thy mother. Mary adoped John as her son, and in his person all Christians as her children. Then darkness covered the whole earth, and the sun was obscured. Our Saviour cried out with a loud voice: "My God, my God, why hast thou forsaken me?" He afterwards said: "I thirst." Then they gave him vinegar to drink, fastening a sponge to the end of a reed, and presenting it to him. Now this happened in order that the prophecy of David might be accomplished, saying: *In my thirst they have given me vinegar to drink.* Jesus having tasted of the vinegar, and being satisfied that there was nothing wanting to his sacrifice, nor to the accomplishment of all the prophecies, nor to his love for man, cried out with a loud voice: "Father, into thy hands I commend my spirit," and saying this, he bowed his head and gave up the ghost.

CHAPTER XIV.

The Burial and Resurrection of our Lord.

Q. What miracles were wrought at the death of our Saviour?

A. At the moment our Saviour expired, the darkness which had covered the whole earth since the sixth hour was dispelled. The veil of the temple was rent from top to bottom; the earth shook; rocks were torn asunder, the tombs opened, and the dead rose to life.

Q. What effect did these miracles produce?

A. The centurion who guarded our Saviour's tomb was converted, and cried aloud: *This man was truly the Son of God.* The soldiers who had crucified him, also cried out: *This man was truly the Son of God.* Finally, great number of other persons, having witnessed so many prodigies, returned, striking their breasts.

Q. What did the chiefs of the synagogue do?

A. The chiefs of the synagogue went to Pilate, to have the legs of the three who had been crucified broken. Pilate sent soldiers to do what the Jews had asked.

Q. What did the soldiers do?

A. The soldiers broke the legs of the two thieves; but seeing that Jesus was already dead, they broke not his legs. One of the soldiers opened his side with a lance, and immediately there issued forth blood and water.

Q. What do you remark on the above?

A. I remark that each of those circumstances was the result of a special providence. For although our Saviour was already dead, still the soldiers could have broken his legs. But it was necessary that the Scriptures should be fulfilled. God had said, in speaking of the paschal lamb, *a bone of him you shall not break.* The

figure was to be realised in our Saviour, the true paschal lamb. Again, it was contrary to orders, or at least without the orders of their officers, that one of the soldiers pierced the side of Jesus with a lance. But it was necessary that this other prophecy should also be accomplished: *They looked upon him whom they had pierced.*

Q. Who were they who buried our Saviour?

A. Joseph of Arimathea, and Nicodemus, buried our Saviour. They wrapped him up in fine linen and perfumes, and placed him in a new sepulchre, hewn out of a rock, and where, as yet, no body had been laid; then, having closed the entrance with a large stone, they departed.

Q. What precaution did the chiefs of the synagogue take?

A. They obtained of Pilate guards whom they placed over the sepulchre; they sealed with the public seal the stone which closed the entrance; but all this tended the more to prove their weakness, and the truth of the resurrection of our Lord.

Q. When did he rise again?

A. He rose again on the morning of the third day. Soon after, Mary Magdalene and other holy women, carrying with them perfumes and spices, arrived at the sepulchre. They entered, but did not find there our Saviour.

Q. To whom did our Saviour first show himself?

A. He first showed himself to Mary Magdalene and then to the other holy women, and he told them to announce his resurrection to Peter, and to his disciples.

Q. What did the guards do?

A. The guards went into the city and told the chiefs of the synagogue all that had happened. Immediately the chief priests and ancients assembled, and gave the guards a large sum of money, telling them: You will

say that his disciples came and stole him, under the cover of night, whilst you were asleep."

Q. What do you remark upon this?

A. All this was a gross deceit for the purpose of deceiving the people; for the chiefs of the synagogue did not themselves believe it; neither did they persecute and put to death the apostles for stealing the body of their Master and falsely preaching his resurrection, but only for preaching contrary to their orders.

CHAPTER XV.

The Glorious Life of our Lord.

Q. How did our Lord prove to the Jews his resurrection?

A. The Lord proved to the Jews his resurrection by taking his body out of their hands. The Jews were masters both of the sepulchre and of the body of our Lord. They were bound, therefore, either to bring forward his body on the third day, or admit that he had risen again.

Q. Why did not our Saviour show himself to the Jews after his resurrection?

A. Our Saviour did not show himself to the Jews after his resurrection, 1st, because it was a grace he did not owe them; 2nd, because, says St. Chrysostom, they would have abused this grace as they had abused others.

Q. Why should we think this?

A. Their conduct should lead us to think it. They had not been converted by the raising of Lazarus to life; nor were they by the miracles wrought by the apostles to prove the resurrection of their Master; on the contrary, they became more hardened. It was not proofs, but good will on their part, that was wanting.

Q. How did our Saviour prove his resurrection to his disciples?

A. Our Saviour proved his resurrection to his disciples by showing himself to them, speaking to them, eating with them, and permitting them to touch him.

Q. Did he show himself to them many times after his resurrection?

A. Our Saviour often showed himself to them after his resurrection; first to St. Peter, then to St. James; again to the two apostles going to Emmaus, and to the assembled apostles; and, finally, to more than five hundred of his disciples at one time.

Q. Did the apostles easily believe the resurrection of our Saviour?

A. The apostles did not easily believe the resurrection of our Saviour. St. Thomas went so far as to say that he would not believe it until he had put his fingers in the place of the nails, and his hand into the side of our Saviour. Eight days after the resurrection, the disciples being all assembled, our Saviour appeared, and said to Thomas; *Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side: and be not incredulous, but faithful.* Thomas answered, and said to him: *My Lord and my God.*

Q. What was the occupation of our Saviour during the forty days he remained on earth after his resurrection?

A. The occupation of our Saviour during the forty days he remained on earth after his resurrection, was thoroughly to convince his apostles that he was really risen, and to instruct them perfectly in his doctrine. He wished to teach us in what manner we ought to live, after having had the happiness of a resurrection to the state of grace.

Q. Why did our Saviour take so much care to prove his resurrection?

A. Our Saviour took so much care to prove his resur-

rection, because this miracle is the foundation of all religion.

Q. What is a miracle?

A. A miracle is a fact contrary to the laws of nature, and which God alone can perform; for example, by a single word, or by a single touch, to give sight to the blind or life to the dead.

Q. Can God work miracles?

A. That would be the same as to ask if God can suspend the laws which he himself has established? To reply, says an impious writer, to him who should assert that God cannot work miracles, would be honouring him too far; he ought to be shut up as a fool in a house for the insane.

Q. Has God wrought any miracles in favour of the Christian religion?

A. Yes, God has wrought miracles in favour of the Christian religion; of which we are better assured than we are of any of the most celebrated facts of antiquity, of which no one doubts; such, for instance, as the existence of Alexander and of Cæsar. Millions of martyrs have died to attest the truth of the miracles of our Lord and of his apostles.

Q. Do miracles prove the truth of religion?

A. Yes, miracles prove the truth of religion. God alone can work miracles; and God, being truth itself, cannot work miracles to authorize falsehood; therefore, the Christian religion, in favour of which God has wrought so many miracles, is the true and the only true religion; and in order to be saved. we must believe it and practise it.

CHAPTER XVI.

Our Lord Restorer of the World.

Q. Why was the Messiah to come on earth?

A. According to the prophets, the Messiah was to come on earth to take away the sins of the world.

Q. What does that mean?

A. It means, 1st, to expiate sin; 2nd, to repair its consequences; 3rd. to furnish us the means to avoid sin and attain eternal happiness.

Q. Has our Lord expiated sin with respect to God?

A. Yes, our Lord has expiated sin with respect to God; by sin man had revolted against God, and our Lord humbled himself before God, even unto death. By sin man had offended infinite justice; our Lord suffered all that a man can suffer, and in a manner infinitely meritorious, since he was God and man.

Q. Has our Lord repaired the consequences of sin?

A. Yes, our Lord has repaired the consequences of sin.

Q. What are the consequences of sin?

A. The *first* consequence of sin with respect to man is ignorance. Before sinning, man knew God, knew himself, and knew creatures, as far as he should know them; by sin, he lost in a great measure this precious knowledge. Hence sprang idolatry, and all the errors which have appeared on the earth. In the person of our Lord man has recovered all his knowledge.

Q. How so?

A. Our Lord, in his capacity as man, had all the knowledge of the first Adam, and even more.

Q. What is the second consequence of sin?

A. The *second* consequence of sin is concupiscence, or propensity to evil; the love of ourselves and the love of creatures. Before he had sinned, man loved all that he ought to love, and nothing which he ought not to love. Sin has rendered all his affections inordinate.

Q. Has our Lord repaired this second consequence of sin?

A. Our Lord has repaired this second consequence of sin; that is, he was, as man, perfectly free from all concupiscence.

Q. What is the third consequence of sin?

A. The *third* consequence of sin, are death, sickness, and all temporal evils. In the person of our Lord, man has been freed from them; that is, our Lord, after having borne our infirmities and suffered death in order to expiate sin, has become, as far as he is man, immortal, impassible, glorious, triumphant in heaven for all eternity.

Q. Has our Lord taken away sin, with respect to God and man, conjointly considered?

A. Yes, our Lord has taken away sin, with respect to God and man, conjointly considered; for God and man having been separated by sin, are re-united in the person of our Lord in the most intimate manner.

Q. Has our Lord taken away sin with respect to creatures?

A. Our Lord has taken away sin with respect to creatures. By sinning, man turned away creatures from their end to make them subservient to iniquity. In the person of our Lord all creatures have been re-directed to their end; for our Lord has made them subservient to the glory of God.

Q. How can we profit by the means afforded us by our Saviour to participate in the benefits of redemption?

A. The condition on which we may profit by the means of salvation afforded by our Saviour, and participate in the benefits of redemption, is to unite ourselves to him.

Q. How do you explain this?

A. As it is our union with the first Adam that renders us guilty and unhappy, so it is our union with our Lord, the second Adam, that will render us just and happy.

Q. Can we enjoy perfectly this justice and happiness in this world?

A. We cannot enjoy perfectly this justice and happiness in this world; because it is only in heaven that the redemption of our Lord will bring forth all its fruits.

Q. What must we conclude from all this?

A. We must conclude from all this: 1st, that our Lord has done all that the Messiah was to do, which was to take away the sins of the world; 2nd, that we ought to use all our efforts to unite ourselves to the new Adam, in order to become just and happy, as we were sinful and unhappy by our union with the first Adam.

Q. Has our Lord obtained for us the means of avoiding sin, and attaining to eternal happiness?

A. Yes, he has; as is proved by the example of the saints of all times, of all conditions, and of all countries.

CHAPTER XVII.

Our Lord, the new Adam.

Q. What is the end of our union with our Lord, the new Adam?

A. The end of our union with our Lord, the new Adam, is deliverance from sin, our happiness, and the glory of God in time and eternity.

Q. How is this union effected?

A. This union is effected by faith, by charity, and, above all, by the holy communion; to reunite ourselves to our Lord is the end of all religion.

Q. Why are these three kinds of union necessary?

A. These three kinds of union are necessary, because our Lord has said: *Whoever will not believe shall be condemned. He who loveth not, dwelleth in death. Unless you eat the flesh of the Son of man and drink his blood you shall not have life in you.*

Q. How are we united to the second Adam?

A. We are united to the second Adam by faith.

Q. What is faith?

A. Faith is a supernatural gift whereby we believe firmly all that God has revealed to his church, because he is truth itself. He who believes submits his reason, unites himself to our Lord, and frees himself from ignorance.

Q. Is our faith in Jesus Christ reasonable?

A. Yes, our faith in Jesus Christ is reasonable, since it is based on a sure foundation. This foundation is the word of God, attested by indubitable miracles, which have been sealed with the blood of many millions of martyrs, and admitted by the entire world from the beginning of ages.

Q. What are the principal characters of faith?

A. The principal characters of faith are: 1st, Universality; that is, our faith must extend to all truths revealed by God and taught by the church. 2nd. Simplicity; we must believe without reasoning, without questioning; when God has spoken, our reason must be silent and must submit.

Q. What are the advantages of faith?

A. The advantages of faith are: 1st, to unite us with the new Adam, and make us participate in his redemption; 2nd, to dispel the darkness and ignorance into which the first Adam had plunged us; 3rd, to cure our reason of its pride.

Q. What are the objects of faith or the things we are to believe?

A. The objects of faith are the truths revealed by God and defined by the church. Amongst these truths there are some above our reason, and which we cannot comprehend; they are called mysteries.

Q. Why is it reasonable to believe mysteries?

A. It is reasonable to believe mysteries: 1st, because our reason itself compels us to admit a great number of truths which we cannot comprehend, but of the existence

of which we are perfectly sure; 2nd, if there were no mysteries in religion, it would not be of God; it would be false.

Q. What are the principal advantages of the mysteries of religion?

A. The principal advantages of the mysteries of religion are: 1st. They put a restraint on the curiosity of our mind, and shield from attack those truths which are the basis of religion and society. 2nd. They are the foundation of all the virtues; there is not a single one that does not suggest motives of gratitude to God, love for our neighbour, and sanctity for ourselves.

Q. What are the sins opposed to faith?

A. The sins opposed to faith, that is, which prevent or sever our union with the new Adam, are: infidelity, apostacy, heresy, voluntary doubting, and ignorance.

CHAPTER XVIII.

Union of our intellect with our Lord, the new Adam, by Faith—First and second articles of the Symbol.

Q. Where shall we find the truths which are the object of our faith?

A. They are contained in an abridged form in the symbol of the apostles. Before separating to preach the gospel, the apostles made an abridgment of the doctrine of their Master, in order that Christians might have but one and the same faith, and might first learn the most important truths of religion. This abridgment is called the apostles' creed.

Q. What does the creed teach us?

A. The creed teaches us in an abridged form all that we are to believe of God, of man, and of the world.

Q. What are we to believe of God?

A. We are to believe that there is one God, and but one only; that there is one God in three distinct persons,

who are equally God, but who are only one God, because they have the same nature.

Q. What further are we to believe?

A. We are further to believe that the Father begat his Son equal to himself from all eternity; that the Son became man for our redemption; that in the Son of God, made man, and called Jesus Christ, there are two natures, the divine and the human nature; and consequently two wills, the human and the divine; but that there is only one person, namely, the divine; finally, we are to believe that the Holy Ghost, equal in all things to the Father and to the Son, proceeds from them both.

Q. What are we to believe of man?

A. We are to believe of man, that he has been created by God; that he has a soul, spiritual, free, and immortal; that he has sinned, and has been redeemed; that he will one day be raised from the dead, in order to be judged, and to receive according to his works either eternal happiness or eternal misery.

Q. What are we to believe of the world?

A. We are to believe of the world that it has been created; that it is preserved and governed by a universal providence, and that it shall have an end.

Q. Into how many parts is the creed divided?

A. The creed is divided into *three* parts; the *first* refers to the Father, and treats of the creation; the *second* refers to the Son, and treats of the redemption; the *third* refers to the Holy Ghost, and treats of sanctification. These three parts are divided into twelve articles.

Q. Which is the first?

A. The first article of the creed is: *I believe in God, the Father Almighty, Creator of heaven and earth.*

Q. What do the words, *I believe in God,* mean?

A. They mean that we hold as true, certain, and beyond the possibility of doubt, the existence of one only

God; his goodness, his wisdom, his truth, and all his perfections, because he has revealed them to us; moreover, that we fully, and in all things confide in him.

Q. Why is God called *Father?*

A. He is called *Father*: 1st, because from all eternity he begat his Son, and because he is the principle of all that exists; 2nd, because he has created us; 3rd, because he has adopted us, in our Lord, as his children.

Q. Why do we call him *Almighty?*

A. We call him *Almighty,* because nothing is impossible to God. This first truth produces in us confidence, humility, and gratitude.

Q. Why is he called *Creator of heaven and earth?*

A. He is called *Creator of heaven and earth,* because God is the first principle of all things; but although we say the Father created heaven and earth, we must understand that the work of the creation was common to the three persons of the holy and indivisible Trinity.

Q. Which is the second article of the creed?

A. The second article is: *And in Jesus Christ, his only Son, our Lord.*

Q. What does the name *Jesus* signify?

A. The name *Jesus* signifies Saviour; for the Son of God, made man, has saved us from sin and from eternal death.

Q. What does the word *Christ* signify?

A. The word Christ signifies anointed. Our Lord is called the anointed; because among the Hebrews, they consecrated priests, kings, and prophets, by anointing them with holy oil; and our Lord is king, priest, and prophet. The anointing, by which our Lord was consecrated, is not a simple participation in divine grace, but the plenitude of the divinity which dwells in him.

Q. What do the words, *only Son, our Lord,* signify?

A. The words, *only Son, our Lord,* signify; 1st, that

our Lord, is the only Son of God, by nature, whilst we are the sons of God by adoption; 2nd, that our Lord Jesus Christ is *our Lord or Master*, because he has created us and redeemed us.

CHAPTER XIX.

Union of our intellect with our Lord, the new Adam, by Faith—Third fourth, and fifth articles of the Symbol.

Q. What is the third article of the creed?

A. *Who was conceived by the Holy Ghost, born of the Virgin Mary.* This article teaches us that Jesus Christ, the only Son of God from all eternity, became in time the Son of Mary.

Q. What is the mystery of the Son of God made man called?

A. The mystery of the Son of God made man is called the incarnation. The body of our Lord was formed of the most pure blood of the Virgin, by the power of the Holy Ghost, whilst Mary preserved a perpetual and unalterable virginity.

Q. Which is the fourth article of the creed?

A. *Suffered under Pontius Pilate, was crucified, dead and buried.* It was for very wise reasons that the apostles named the Roman governor who condemned our Saviour to death.

Q. What are they?

A. The *first* was to afford a proof of their sincerity. Had they been guilty of imposition, they would thereby have given to the whole world the means of detecting their imposture. To expose it, it would only be necessary to show that Pontius Pilate, governor of Judea, did not put to death any man named Jesus of Nazareth. The *second* was to give the whole world a certain assurance of the death of our Saviour, by pointing out the means of proving it; for Pontius Pilate sent to the Em-

peror Tiberius an account of the life and death of our Lord, and it was preserved in the archives of the empire.

Q. How do you know this?

A. We know, 1st, from Tacitus, a pagan historian, that our Lord was put to death in the reign of Tiberius, whilst Pontius Pilate was governor of Judea, who, by the laws of the empire, was obliged to send to the emperor an account of the transactions of the province. 2nd. We know it from St. Justin, martyr, who lived one hundred years after the event, and from Tertullian, Eusebius, and other authors, who referred the Romans to their archives for the truth of what they advanced on the subject of the life, death, and resurrection of our Saviour.

Q. For whom did our Lord die?

A. Our Lord died for all men, without exception; he has merited for all, without exception, the graces necessary to work out their salvation; but in order to profit by these graces, we must be united to the new Adam.

Q. Which is the fifth article of the creed?

A. *He descended into hell, the third day he arose again from the dead.* Christ having died for all men, wished that all should feel the effects of his redemption; therefore he descended into hell. Although the soul of our Saviour was during this time really separated from his body, his divinity was never separated from his body nor from his soul.

Q. What do you mean by the word hell?

A. The word hell has several significations; 1st, it designates that dark and gloomy prison where the souls of the reprobate are for ever tormented with the devils, night and day, by a fire which is never extinguished; 2nd, it designates purgatory; 3rd, the place where the souls of the saints were before the coming of our Lord.

Q. What is this place called?

A. It is commonly called limbo; and in the Scriptures it is called *the bosom of Abraham.* It was the souls resting in this place that our Lord went to visit, to make known to them the gospel, and conduct them to heaven.

Q. What do you remark on the resurrection of our Lord?

A. I remark that it differs from the resurrection of others, in this: 1st, that our Lord raised himself to life by his own inherent power; 2nd, that being once raised to life, he was never more subject to death, as others who had been raised from the dead; 3rd, that he is the cause and the principal of the resurrection of all men.

CHAPTER XX.

Of Union with our Lord, the new Adam, by Faith—Purgatory.

Q. What is pur gatory?

A. Purgatory is a place or state of being in which the souls of the just, who have departed this life without fully satisfying the divine justice for their sins, are finally purified before being admitted into heaven.

Q. What are we to believe respecting purgatory?

A. We are to believe: 1st, that there is such a place; 2nd, that souls suffer there; 3rd, that the holy sacrifice of the mass, the prayers and good works of the living, will help them.

Q. What proofs have you of the existence of purgatory.

A. We have many proofs of the existence of purgatory. The first is drawn from the Old Testament. It is written that Judas Machabeus sent to Jerusalem a sum of money to have prayers said for the souls of those who had fallen in battle, that they might be delivered from their sins. *For*, adds the Scripture, *it is a holy and wholesome thought to pray for the dead.*

Q. What is the second proof of purgatory?

A. The second proof of purgatory is taken from the New Testament. Our Lord says in the gospel, *He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.* There are, therefore, sins forgiven in the next world, in a place which is neither heaven nor hell; and which we call purgatory.

Q. What is the third?

A. The third proof of purgatory is the tradition of the Catholic Church. From the time of the apostles the Church has not ceased to pray and to offer up the holy sacrifice for her deceased children. Tertullian, St. Justin, St. Augustine, and all the other fathers of the church, testify to this usage, and assure us that it was derived from the apostles, and, consequently, from our Lord Jesus Christ.

Q. What is the fourth?

A. The fourth proof of purgatory is the tradition of the ancient sects separated from the church. These sects, spread throughout the East, still preserve the custom of praying for the dead. They have not borrowed it from the church since their separation; they received it, therefore, from the apostles, and consequently from our Lord.

Q. What is the fifth?

A. The fifth proof of purgatory is the tradition of the pagans themselves. We see in their history that they offered sacrifices for the dead, and that they prayed for them; this usage is found even among savage nations.

Q. What motives have we to pray for the dead.

A. We have four principal motives to pray for the dead. 1st. The glory of God; for whom we procure perfect adorers, by aiding the souls in purgatory to enter heaven. 2nd. Charity; the souls in purgatory have a claim on our charity, because they are our brethren in Jesus Christ, and our relations and friends, according to

the flesh. 3rd. Justice; because some of them may be suffering on our account. 4th. Our own interest; because these souls, when delivered by our prayers, will intercede for us before God, and aid us to get out of purgatory.

CHAPTER XXI.

Of Union with our Lord, the new Adam, by Faith—Sixth and seventh articles of the Creed.

Q. Which is the sixth article of the creed?

A. *He ascended into heaven; sitteth at the right hand of God, the father Almighty.* This article teaches us that our Lord, as man, ascended, body and soul, into heaven; as God, he has never ceased to be there, since his divinity is every where, and fills all places.

Q. What do the words *sitteth at the right hand of God, the Father Almighty,* mean?

A. They mean that our Lord is in heaven, as in the place of his rest, and that he enjoys the same glory as the father and the Holy Ghost.

Q. Why do you use the words *at the right hand* of God, the Father Almighty?

A. As it is the custom among men to place at the right those whom they wish to honour, we say that Jesus Christ sits at the right hand of God, the Father Almighty, in order to shew the infinite glory he has acquired for himself, and which has elevated him, as man, above all creatures.

Q. Why did our Lord ascend into heaven?

A. Our Lord ascended into heaven to open it for us, and to take possession of it for himself and for us.

Q. What follows from this?

A. It follows that our nature is re-established in its rights; since, in the person of our Saviour, it is in possession of heaven.

Q. For what other reason did our Lord ascend into heaven?

A. Our Lord ascended into heaven, also, to secure a place for us, by pleading our cause; to excite in us a desire to follow him thither; for it is natural that dutiful children should desire to be united to their father; finally, our Lord ascended into heaven, because his body, rendered immortal and glorious by his resurrection, demands a more fitting place for its dwelling than this earth of misery and exile.

Q. Which is the seventh article of the creed?

A. *Thence he shall come to judge the living and the dead.* All men must be judged; that is, must render to God an account of the life and graces he has given them. If it were otherwise, God would not be just, since in that case he would treat the good and the bad alike.

Q. How many judgments are there?

A. There are two. The first, which takes place at the moment of death, called the particular judgment; the second, which will take place at the end of the world, this is called the last or general judgment, because it will confirm the first, and take place in the presence of the assembled nations of the earth.

Q. Why should there be a general judgment?

A. A general judgment is necessary to repair the injury done to the glory of God; to vindicate the just, to cover with public confusion the wicked, and to avenge the providence of God.

Q. What do the words *the living and the dead* signify?

A. By the words *the living and the dead*, is understood: first, all men; secondly, *the living* signifies those who have departed this life in the grace of God; whilst *the dead* signifies those who have died in mortal sin.

CHAPTER XXII.

Of Union with our Lord, the new Adam, by Faith—Eighth, ninth, tenth, and eleventh articles of the Creed.

Q. Which is the eighth article of the creed?

A. *I believe in the Holy Ghost.* Thus far we have seen what we are to believe in order to unite ourselves by faith to the two first persons of the Holy Trinity. The eighth article contains what we are to believe, to unite us to the third person.

Q. What does the eighth article of the creed teach us?

A. The eighth article of the creed teaches us what we are to believe of the Holy Ghost, and what he does for our sanctification. The Holy Ghost is the third person of the Holy Trinity; he proceeds from the Father and the Son, and is the same Lord and God as they are; that is, he has the same nature, the same eternity, the same power.

Q. Why is he called the *Holy Ghost?*

A. He is called the *Holy Ghost* because he is holiness itself, and the source of all holiness.

Q. What work is attributed to the *Holy Ghost?*

A. To the Holy Ghost is attributed the work of sanctification, because he is essentially the love of the Father and the Son; and all the graces and gifts we receive from God are an effect of his love.

Q. What do you understand by the gifts of the Holy Ghost?

A. By the gifts of the Holy Ghost we understand certain supernatural endowments which he communicates to our souls, to aid us in securing our salvation.

Q. How many are there?

A. There are seven, which are thus designated by the prophet Isaias: *Wisdom,* which makes us relish God, and the things of God; *understanding,* which

makes us believe and comprehend the truths of religion as far as a limited intellect can understand them; *counsel,* which makes us in all cases choose that which will most contribute to our salvation; *fortitude,* which makes us overcome the obstacles opposed to our sanctification; *knowledge,* which makes us discern between good and evil, and gives us an exalted idea of God and of our souls; *piety,* which makes us fulfil cheerfully, and from a sense of religion, all our duties; *fear of the Lord,* which imprints on our soul a great and salutary respect for God.*

Q. What is the eleventh article of the creed?

A. *The resurrection of the body.* This article teaches us that we shall all rise again.

Q. Can God raise us to life again?

A. Yes, he can raise us to life again, because he can do all things. It will not be more difficult for him to restore our life than it was to give it to us in the first instance.

Q. Is it the will of God that we should rise again?

A. It certainly is his will, since he has promised it, and since man is to be judged, and rewarded or punished according to his works. But man is neither the soul separated from the body, nor the body separated from the soul, but is the union of both body and soul together; therefore, the justice of God requires that man should rise again.

Q. In what state shall we rise again?

A. We shall rise again with the same bodies we have on earth; some for glory, others for ignominy; but all, both good and bad, shall rise to die no more.

Q. What are the qualities of the body glorious?

A. The bodies of the saints after the resurrection will have four principal qualities; *impassibility,* by which

* Ninth and tenth articles of the Creed; see article on the Church

they will be incapable of feeling any inconvenience or suffering; *brightness,* which will render them more brilliant than the sun, and which will be greater or less, in proportion to the merit of the saint; *agility,* which will free the body from the weight which bears it down, and will permit the soul to carry the body whithersoever it chooses with facility and speed; lastly, *subtlety,* which will render the body entirely subject to the soul.

CHAPTER XXIII.

Of Union with our Lord, the new Adam, by Faith—Twelfth article of the Creed—Sign of the Cross.

Q. Which is the twelfth article of the creed?

A. *Life everlasting.* These words signify, that after the general resurrection men shall die no more; that the wicked shall be punished with eternal punishment, whilst the good shall enjoy everlasting happiness.

Q. How do you call that eternal punishment?

A. It is called hell. Hell is the place where God punishes, and will punish for all eternity, those who die in the state of mortal sin.

Q. What does faith teach us with respect to this truth?

A. With respect to this truth, faith teaches us, 1st, that there is a hell; 2nd, that hell is eternal; 3rd, that the wicked will there be punished with the devils.

Q. What are the principal torments of the reprobate?

A. The principal torments of the reprobate are the pain of loss and the pain of sense. The pain of loss is regret at having lost God. It is the greatest pain that a rational creature can experience.

Q. Did our Saviour ever speak of this pain?

A. Our Saviour spoke of this pain when he said in the Gospel: *The worm dieth not;* this worm is conscience, and the conscience of the reprobate is their remembrance, consisting of these four reflections, ever present to their

mind: *I have lost God; I have lost him through my own fault—I have lost him for a mere trifle—I have lost him for ever.*

Q. What is the second pain of the reprobate?

A. The second pain of the reprobate is the pain of sense; it is a suffering produced by a fire which will burn the body without consuming it, and will never be extinguished.

Q. Did our Saviour speak of this fire?

A. Our Saviour spoke of it plainly, when he said: *Depart from me, ye cursed, into everlasting fire.* These two pains, of loss and of sense, are perfectly just; because they correspond to the two faults contained in sin, viz., the contempt of God and the inordinate love of creatures. The existence of an eternal hell has been believed amongst all nations; but the passions of the human heart had obscured the belief. Therefore it is that our Lord proclaimed and confirmed it anew.

Q. What is the happy eternity?

A. The happy eternity is heaven, which is also called eternal life.

Q. Why so?

A. To teach us not only the eternity of the saints, but also the greatness and eternity of their happiness.

Q. Why did the apostles place this article at the end of the creed?

A. The apostles placed this article, *life everlasting*, at the end of the creed, because the happiness of heaven is to be the recompense of all our good works in this life, and should be the object of all our desires.

Q. Is it sufficient to believe interiorly, in order to be saved?

A. No; it is not sufficient to believe interiorly in order to be saved. We must make an exterior profession of faith.

Q. By what sign do we manifest our faith ?

A. We manifest our faith by the sign of the cross. In making it, we profess the three principal mysteries of Christianity, viz., the mysteries of the *Trinity*, the *Incarnation*, and the *Redemption*.

Q. Is the sign of the cross very ancient in the Church ?

A. The sign of the cross is as ancient as the Church itself. The custom of making if dates back to the apostles and our Lord. The first Christians used it on every occasion.

Q. Is it very powerful ?

A. The sign of the cross is all-powerful in putting the devil to flight, banishing temptations, and delivering us from the dangers of soul and body. As the devil makes use of creatures to tempt man, the first Christians never failed to make the sign of the cross when about to use them for any purpose. They were particularly faithful in making the sign of the cross before and after meals.

CHAPTER XXIV.

Of Union with our Lord, the new Adam, by Charity—Hope and Charity.

Q. Is it sufficient to unite ourselves to our Lord by faith, in order to be saved ?

A. No, it is not sufficient to unite ourselves to our Lord by faith, in order to be saved ; for by faith alone our union with the new Adam is not complete.

Q. What is the second means by which we are to unite ourselves to our Lord ?

A. The second means is charity ; that is, we must unite our will to the will of our Lord, by obeying all his commandments ; but in order to unite faith with charity, we must make use of hope.

Q. What is hope ?

A. Hope is a gift of God; a supernatural virtue, by which we expect, with confidence, all that God has promised us.

Q. What is the foundation of our hope?

A. The foundation of our hope is: 1st, the power, fidelity, and goodness of God; 2nd, the infinite merits of our Lord.

Q. What are the objects of hope?

A. The objects of our hope are: first, God himself, since he has promised to give us himself for all eternity; secondly, all those spiritual and temporal means necessary to gain heaven; in a word, the grace of God in this world and his glory in the next, are the objects of Christian hope.

Q. What are the sins opposed to hope?

A. The sins opposed to hope are presumption and despair. We sin by presumption when we flatter ourselves that we can reach heaven without using the necessary means; for instance, without observing faithfully all the commandments of God and the church.

Q. How do we sin by despair?

A. We sin by despair when we think our faults too great for pardon; our passions too strong to be overcome; and, lastly, when we suffer ourselves to indulge in too great anxiety for the necessaries of life.

Q. What is charity?

A. Charity is a gift of God; a supernatural virtue by which we love God above all things, because he is infinitely amiable; and our neighbour as ourselves, for the love of God. It is by charity that our heart is united to that of the new Adam, and is freed from concupiscence.

Q. What are the three virtues, faith, hope and charity called?

A. They are called the three theological virtues: be-

cause they have God for their object. They are opposed to the three great passions of our heart: faith is opposed to pride; hope to avarice; and charity to cupidity.

Q. What is the principal object of charity?

A. The first and principal object of charity is God; the second is the love of our neighbour. In presenting to our heart this two-fold nourishment, our Lord elevates and disengages it from those gross affections with which it was filled after the fall of the first Adam.

Q. How must we love God?

A. We must love God above all things; since he is infinitely amiable, it is just that we love him above all things, and refer all our affections to him.

Q. What are the motives for which we must love God?

A. The motives for loving God are: 1st, his infinite perfections; 2nd, his benefits; 3rd, his promises; 4th, his commands.

Q. What should be the qualities of our love for God?

A. We should love God as he loves us; with a generous, constant, and holy or supernatural love.

CHAPTER XXV.

Of Union with our Lord, the new Adam, by Charity—Charity—The Decalogue.

Q. What is the second object of Charity?

A. The second object of charity is our neighbour; that is, all men without exception: Christians, Jews, idolators, and even our enemies.

Q. Why must we love our neighbour?

A. We must love our neighbour because God wills it; 1st, because all men are, like ourselves, created to his image; 2nd, because all men are our brothers in the first and second Adam; 3rd, because all men have been redeemed by the blood of Jesus Christ, and are all destined

for the same happiness; 4th, because the end of religion is to destroy self-love, which had seized upon the heart of man since the commission of original sin, and to substitute universal charity, which should make mankind one family of brothers.

Q. How should we love our neighbour?

A. We should love him as God loves him; with a universal, generous, constant, and holy, or supernatural love.

Q. What is meant by the words *to love our neighbour for God's sake?*

A. It means that we must love our neighbour with a view to his eternal salvation, and also to please and obey God.

Q. What do you observe on this subject?

A. I observe that it is impossible to give our charity a more solid foundation. Since God is infinitely amiable, our love for our neighbour should never be false to itself, whatever the injuries we may receive.

Q. What is the end proposed by the decalogue?

A. The end proposed by the decalogue is to aid us in keeping the great commandment of the love of God, and of our neighbour; for our Lord has said that in this commandment all the rest are contained.

Q. Should we truly love the decalogue?

A. Yes, we should truly love it, because it is one of the greatest works of love that God could give us, and because it is only by observing it faithfully that we can find peace for our souls.

Q. How so?

A. Because we are made to love God; and our heart will never find peace or rest until it refers all its affections to God. Moreover, the decalogue does not infringe upon our liberty, but only restrains it within its proper limits.

Q. How do you explain this?

A. Suppose a traveller going towards a magnificent city, where his family and a brilliant fortune await him, between him and the city there is a fathomless abyss, and impervious darkness covers his way. This traveller has neither guide nor light; over this abyss there is only a small plank, narrow and very unsteady, and there is no other way by which he can reach the city. Now, if some charitable guide should take the traveller by the hand, if he should place a strong protection on both sides of the plank, and arrange many lights along, so that the traveller could not possibly fall, without wilfully extinguishing the lights or breaking down the protection, no one surely would consider this charitable guide as a tyrant, nor the protection at the sides of the plank as restricting the liberty of the traveller. Everybody, on the contrary, would bless this kind-hearted guide, and would consider the barriers he placed on the plank as the greatest service he could have rendered the traveller. Such should be our sentiments towards God and towards his law.

Q. Why so?

A. Because we are the travellers; the charitable guide is God; the barriers are the decalogue, which prevents us from wandering either to the right or to the left on our road to heaven. Therefore should we frequently thank God for having given us the decalogue.

CHAPTER XXVI.

Of Union with our Lord, the new Adam, by Charity—First Commandment.

Q. Why is it necessary to observe the decalogue?

A. It is necessary because it is the great law given by God to men, and is the principle and sanction of all other laws.

Q. Is the decalogue very old?

A. The decalogue is as old as the world. God, in giving it to Moses, only wrote a law which was already existing: and our Lord came on earth to recall man to the observance of the decalogue, and set him the example.

Q. Which is the first commandment?

A. "*I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in the heaven above, or in the earth, or in the waters under the earth; thou shalt not adore them nor serve them.*"

Q. To what are we obliged by the first commandment?

A. To adore God, and love him with all our heart. To adore God is to acknowledge him to be the creator preserver, and sovereign master of all things, and a being infinitely perfect.

Q. How do we adore God?

A. We adore God by faith, whereby we acknowledge him to be truth itself; by hope, whereby we acknowledge him to be goodness itself; by charity, whereby we acknowledge him to be the infinite good; by the virtue of religion, whereby we manifest our faith, our hope, our charity, and our absolute dependence on him.

Q. When are we obliged to make acts of faith, hope, and charity?

A. We are obliged to make acts of faith, hope, and charity; 1st, when we have attained the age of reason; 2nd, when we are pressed by temptation; 3rd, from time to time during life; 4th, at the hour of death.

Q. What is the virtue of religion?

A. The virtue of religion is a habit by which we render to God the worship which is due to him. Man,

being composed of a body and soul, owes to God the homage of his whole being; hence the necessity of exterior as well as interior worship.

Q. What are the sins opposed to the virtue of religion?

A. They are irreligion, superstition, and unlawful worship. We sin by irreligion, when we are wanting in respect for persons, places, or things consecrated to God. We sin by superstition, when we render to things, the worship due only to God; this is called idolatry; or when we have recourse to the devil, which latter is superstition properly so termed.

Q. Which are the principal ways by which recourse is had to the devil?

A. The principal ways by which recourse is had to the devil are magic, divination, sorcery, and heathenish observations of omens, dreams and such like fooleries.

Q. What is unlawful worship?

A. Unlawful worship consists in worshipping God in a manner different from what He prescribes. Unlawful worship and superstition are artifices of the devil by which he would disfigure religion, detach men from God, draw them to himself, and finally destroy them.

Q. Is it lawful to honour or pay reverence to the angels and saints, to the crucifix and images?

A. Yes, it is lawful to pay reverence to angels, for they are the ministers of God, and are our friends; to the saints, for they are our protectors, and their bodies were the living temples of the Holy Ghost; to the cross and to images, for they recall to mind our Lord and his saints, and the reverence we pay them is referred to the objects they represent.

Q. Is the honour we pay to angels and saints the same as we pay to God?

A. No; the honour we pay to angels and saints is

not the same as we pay to God; we adore God, but we do not adore the angels and saints; we pray to God to hear our prayer, and to the angels and saints to intercede for us.

CHAPTER XXVII.

Of Union with our Lord, the new Adam, by Charity—First Commandment continued—Second Commandment.

Q. What are the principal works by which we testify our charity for our neighbour?

A. The principal works by which we testify our charity towards our neighbour are such as refer to his soul and to his body. The first are called spiritual works of charity; the second, corporal works of charity.

Q. How many are the spiritual works of charity?

A. There are seven: 1st, to instruct the ignorant; 2nd, to admonish the sinner, 3rd, to counsel the doubtful; 4th, to comfort the sorrowful; 5th, to bear wrongs patiently; 6th, to forgive all injuries; 7th to pray for the living and the dead, and for those who persecute us.

Q. In what consists the pardon of injuries?

A. The pardon of injuries consists, 1st, in not keeping in our heart any feeling of hatred, any desire of revenge, any spite against him who has offended us; but loving him as our brother, for the love of God; 2nd, in extending to him exteriorly the usual marks of friendship and charity, and rendering him assistance if he need it. To perform this duty properly, we must bear in mind that God forgives us, as we forgive others.

Q. What is fraternal correction?

A. Fraternal correction is an act of charity, by which we admonish those who do wrong.

Q. How should we give or receive fraternal correction?

A. We should admonish our neighbour as we would wish to be admonished; that is, with prudence and

charity; we should receive admonitions with humility and gratitude, for they are the best proof of friendship that can be given us.

Q. What are the corporal works of charity?

A. There are seven corporal works of charity: 1st, to feed the hungry; 2nd, to give drink to the thirsty; 3rd, to clothe the naked; 4th, to visit and ransom captives; 5th, to harbour the harbourless; 6th, to visit the sick; 7th, to bury the dead.

Q. Are we obliged to give alms?

A. Yes, we are obliged to give alms. God commands it; and our alms should be proportioned to our means and the wants of the poor.

Q. How must we give alms?

A. To be useful and meritorious, alms must be given from a supernatural motive; must be given cheerfully and without ostentation.

Q. What are the advantages of the first commandment?

A. The following are some of the advantages of the first commandment: 1st, it has delivered the world from idolatry; 2nd, it infuses into our heart sentiments worthy of us; 3rd, it inspires those beautiful sacrifices by which we solace human misery.

Q. What is the second commandment?

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. How do we take the name of God in vain?

A. We take the name of God in vain when we use it without respect, when we dishonour it by perjury or blasphemy; on the contrary, we honour the name of God when we bless it in our prayers and thanksgivings; and when we take an oath with truth, judgment, and justice.

Q. What do you mean by taking an oath?

A. To take an oath is to call upon God to witness what we assert.

Q. What is blasphemy?

A. Blasphemy is any word injurious to God, to the saints, or to religion. Blasphemy and perjury are two very great sins, of which we should have the greatest horror. Whenever we hear any one blaspheme, we should interiorly bless the name of God and pray for the blasphemer.

Q. What are imprecations?

A. Imprecations are words by which we wish evil to ourselves or to others.

Q. What are the advantages of the second commandment?

A. Among others are the following: 1st, it obliges us to respect God, and thereby preserve our love for him, for we soon cease to love what we may despise with impunity; 2nd, it guarantees contracts and good faith among men, which are the basis of society.

CHAPTER XXVIII.

Of Union with our Lord, the new Adam, by Charity—Second Commandment continued—Third Commandment.

Q. What is a vow?

A. A vow is a promise made to God, by which we bind ourselves, under pain of sin, to do a certain good work. We are obliged to keep our vows, and fulfil them at the time and in the manner promised. It is prudent not to make vows without the advice of our confessor.

Q. What is the third commandment?

A. *Remember thou keep holy the Sabbath day.*

Q. To what does the third commandment oblige us?

A. The third commandment obliges us to render to God an external worship, as the first obliges us to render

him an interior worship. Our body and our soul being both the work of God, they must both render honour to their Creator, each in the manner suited to it.

Q. Why has God chosen one day in seven for us to render him our homage?

A. 1st, to establish order and unity in our worship; 2nd, to remind us of the obligation to worship him; 3rd, to preserve exterior worship. Among Christians this day is Sunday.

Q. Why Sunday?

A. For very wise reasons: 1st, to show that all the Jewish ceremonies are abolished; 2nd, to honour the greatest mysteries of religion; for the Sunday corresponds to the first day of the world, to the day of the resurrection of our Lord, and to the day of the descent of the Holy Ghost on the apostles.

Q. What does the third commandment forbid?

A. It forbids whatever prevents us from sanctifying this day consecrated to the Lord; that is, all those works which are called servile, which require labour of body rather than of mind, such as cultivating the earth, exercising a trade, &c.

Q. Why are they called servile?

A. They are called servile because servants are generally employed to perform them. We cannot lawfully perform such works on Sunday, although we should not intend to gain money thereby.

Q. What are we commanded by the third commandment?

A. We are commanded the performance of good works in general in order to sanctify the Sunday; but the church prescribes one in particular, under the pain of mortal sin—that is, to assist at mass.

Q. What are the conditions necessary in order to hear mass well?

A. They are : to hear the whole mass ; and to hear it with respect, attention, and devotion.

Q. In what does respect consist ?

A. It consists in a becoming posture ; in being decently dressed ; in not looking about ; in abstaining from conversation, and whatever may scandalize the faithful.

Q. In what does attention consist ?

A. It consists in occupying ourselves with what is passing at the altar. To secure attention, we should select a place favourable to recollection ; make use of a prayer-book, and follow the priest.

Q. In what does devotion consist ?

A. It consists in offering ourselves with our Lord ; having a sincere desire to imitate his example, and to live according to the gospel.

Q. What are the advantages of the third commandment ?

A. The third commandment secures the greatest advantages to us ; 1st, it prevents us from forgetting our last end, and from degrading our hearts by the exclusive love of earthly goods ; 2nd, it affords the poor, and those who labour, an opportunity to recruit their strength by a cessation from toil, and the powers of their soul by prayer, the word of God, and the frequentation of the sacraments.

CHAPTER XXIX.

Of Union with our Lord, the new Adam, by Charity—The Fourth Commandment.

Q. Which is the fourth commandment ?

A. *Honour thy father and thy mother.*

Q. What are the objects of the fourth commandment ?

A. The fourth commandment has for its objects the duties of children to their parents, and of parents to their children. It regulates the duties also of other

superiors and inferiors. This commandment is the first having reference to our neighbour.

Q. What are we commanded by the fourth commandment?

A. We are commanded to honour our father, mother, and other superiors. This honour supposes respect, love, obedience, and service.

Q. In what consists the respect which children owe their parents?

A. It consists in following humbly their advice; in speaking to them with deference and submission, and evincing towards them, both in public and private, all those marks of affection which are due to them.

Q. In what consists the love which children owe their parents?

A. The love which children owe their parents consists in desiring and doing for them all the spiritual and temporal good which God requires; this love should be supernatural and constant.

Q. What ought to be the obedience of children to their parents?

A. The obedience of children to their parents should be simple, prompt, universal. Children must obey their parents in all that is not contrary to the laws of God and the Church.

Q. What assistance do children owe their parents?

A. Children owe their parents both corporal and spiritual assistance. *Corporal,* they are bound to succour their parents in poverty, sickness, and old age; *spiritual,* they are bound to pray for them; to obtain for them the benefits of the sacraments when sick; and when they are dead to pray for them, and have prayers offered up for the repose of their souls.

Q. What recompense has God promised to those who fulfil this commandment?

A. God has promised those who fulfil this commandment a long and happy life.

Q. What are the duties of parents to their children?

A. Parents are bound to provide their children with food and raiment; to instruct them; to correct them; to give them good example, and watch over them with vigilance. They cannot unjustly oppose their vocation, because their children owe a higher obligation to God than they do to their parents.

Q. Who are our other superiors?

A. Our other superiors are the pope, the bishops and priests of the church; our godfathers and godmothers; magistrates, masters, mistresses, and the aged. We should respect them, love them, obey them, for they are appointed by God to command and guide us.

Q. What are the duties of superiors in general?

A. Superiors, having received their authority from God, are bound to devote themselves entirely to the spiritual and temporal welfare of their inferiors.

Q. To what are masters and mistresses in particular obliged?

A. Masters and mistresses in particular are obliged to instruct their domestics, or have them instructed; to see that they observe the commandments of God and of the Church; to watch over their conduct; to admonish and correct them; to furnish them suitable and sufficient food and clothing, and faithfully pay them their wages, when hired.

Q. What are the advantages of the fourth commandment?

A. The advantages of the fourth commandment are: 1st, to secure the peace of states and families, by causing superiors to be respected; 2nd, to make authority wise and paternal; 3rd, to render obedience pleasant, filial, and constant, by teaching the inferior that it is God

whom he obeys in obeying his superiors; 4th, to make us all live for one another.

CHAPTER XXX.

Of Union with our Lord, the new Adam, by Charity. Fifth, sixth, and ninth Commandments.

Q. Which is the fifth commandment?

A. *Thou shalt not kill.* After having provided for the happiness of the world in the fourth commandment by obliging all men to live for one another, God, in the fifth, forbids whatever can disturb that happiness.

Q. What are we forbidden by the fifth commandment?

A. We are forbidden by the fifth commandment to injure our neighbour, either in body or soul. Not only is murder forbidden, but whatever may lead to it; as hatred, anger, injurious words, &c.

Q. What else is forbidden by this commandment?

A. It forbids also duelling and suicide; duelling, because it does not belong to individuals to take justice into their own hands; suicide, because we are not the masters of our life; it belongs to God.

Q. What is scandal?

A. Scandal is any word or action not strictly correct, by which we give occasion to others to offend God. Scandal is a still greater sin than the mere killing of the body, because it kills the soul.

Q. How must we confess the sin of scandal?

A. We must confess how many persons were scandalized, and what was the scandal given. We must also repair the scandal.

Q. What are the advantages of the fifth commandment?

A. The following are some: 1st, it protects the first of natural goods, which is the life of the body; 2nd, it

protects the most precious of supernatural goods, which is the life of the soul.

Q. Which are the sixth and ninth commandments?

A. *Thou shalt not commit adultery. Thou shalt not covet thy neighbour's wife.*

Q. What are we forbidden by the sixth and ninth commandments?

A. We are forbidden all thoughts, desires, looks, words, and actions, contrary to holy purity. When we confess, we must be very careful to tell whatever we have done contrary to these two commandments.

Q. What must we do to avoid the sins forbidden by the sixth and ninth commandments?

A. In order to avoid those sins, we must *immediately* fly all the occasions of it; such as bad books, improper songs, dances, balls, theatres, too frequent intercourse with persons of a different sex, idleness, curiosity, and dress.

Q. In cases of doubt, what must we do?

A. In cases of doubt, respecting parties or the reading of books, we must consult our confessor, who will guide us, not according to the maxims of the world, but according to the Gospel. It is according to the gospel that we will be judged.

Q. What must we do when we find ourselves in the occasion of such sins?

A. When we find ourselves in the occasion of such sins we must fly immediately.

Q. What are the remedies against this sin?

A. They are of two sorts, interior and exterior.

Q. Which are the interior?

A. The interior remedies are: 1st, to reflect on the enormity and baseness of this sin, which degrades us to the level of the brute: 2nd, to think of the chastisements with which God has punished it, as the deluge, burning of Sodom, &c.: 3rd, humility, vigilance, and prayer.

Q. Which are the exterior remedies?

A. They are: 1st, to avoid everything that flatters our senses too much; 2nd, mortification; 3rd, devotion to the most blessed Virgin; 4th, frequentation of the sacraments.

Q. What are we commanded by the sixth and ninth commandments?

A. We are commanded to keep our souls and bodies pure. The virtue of purity is the most amiable of all virtues, and renders man like unto the angels.

Q. What are the advantages of the sixth and ninth commandments?

A. 1st, they protect the quiet and honour of families; 2nd, they shield our health and innocence from the passions of others and from our own passions; 3rd. they procure for us a delicious peace during life, and great confidence at the hour of death.

CHAPTER XXXI.

Of Union with our Lord, the new Adam by Charity.—Seventh and Tenth Commandments.

Q. What are the seventh and tenth commandments?

A. *Thou shalt not steal, Thou shalt not covet thy neighbour's goods.*

Q. What are we forbidden by the seventh commandment?

A. By the seventh commandment we are forbidden to take our neighbour's goods, or to cause him any damage. To steal is to take or retain unjustly the goods or property of our neighbour.

Q. What are the principal kinds of stealing?

A. The principal kinds of stealing are theft, robbery, and fraud.

Q. What is theft?

A. Theft is an act by which we take what belongs to

another without his knowledge. Labourers who do not work faithfully, and yet exact their full wages; tailors, who retain a part of the things given to them to make into clothes; domestics, who take from their masters to compensate for the smallness of their wages, &c., are guilty of theft.

Q. What is robbery?

A. By robbery is meant the taking of what belongs to another openly and by violence. Masters who do not pay their labourers and hired domestics the wages agreed upon are guilty of robbery.

Q. What is fraud?

A. We are guilty of fraud when we deceive our neighbour in buying or selling; in selling as good, articles which are damaged: in making use of false weights and false measures; in making usurious bargains, &c.

Q. When we have in any of these ways taken what belongs to our neighbour, is it sufficient to repent, in order to be saved?

A. No, it is not sufficient to repent in order to be saved; we must also make restitution.

Q. Who are obliged to make restitution?

A. 1st, the one who steals; 2nd, he who commands the stealing; 3rd, he who counsels it; 4th, he who by his flatteries induces the act; 5th, he who gives his consent when, without it, the act would not be committed; 6th, the receiver of stolen goods; 7th, they who participate in the fruits of the things stolen; 8th, they who, being in justice obliged to prevent the stealing or damage, do not prevent it.

Q. To whom must restitution be made?

A. The restitution must be made to those to whom injury is done, or to their heirs; and it must be done as soon as possible.

Q. What are we forbidden by the tenth commandment?

A. All desires to appropriate to ourselves unjustly the goods and profits of another; and in general, all inordinate attachment to riches.

Q. What the are principal advantages of the seventh and tenth commandments?

A. The principal advantages are: 1st, to protect our property against the injustice of the wicked; 2nd, to extinguish in our heart the inordinate desire of the things of this earth, the fruitful source of injustice and disorders; 3rd, to show us the infinite goodness of God and the holiness of religion.

CHAPTER XXXII.

Of Union with our Lord, the new Adam, by Charity—Eighth Commandment.

Q. What is the eighth commandment, and what does it forbid?

A. *Thou shalt not bear false witness against thy neighbour.* It forbids all false testimony, lies, detraction, calumny, rash judgments, and reporting to others what we have heard spoken against them, as carrying tales.

Q. What is false testimony?

A. False testimony is a deposition contrary to truth, in a court of justice, after taking the oath usually administered to witnesses. He who is guilty of it is obliged to repair the injury thereby done to his neighbour.

Q. What is a lie?

A. He is guilty of a lie who speaks the contrary of what he thinks, with the intention of deceiving his neighbour.

Q. How many kinds of lies are there?

A. There are three kinds of lies; the *playful* lie, when told for amusement; the *officious*, when told to render service; and the *pernicious* lie, which injures our neighbour. All three kinds are sins; because all lying

is opposed not only to God, who is truth itself, but to the end for which speech has been given us. We have received speech in order to communicate our thoughts to one another, and not to deceive.

Q. What is detraction?

A. It is an unjust defamation of our neighbour, by revealing his faults.

Q. How are we guilty of detraction?

A. We are guilty of detraction; 1st, by words, when we make known, without a just and necessary cause, the secret vices or faults of any one to those who are ignorant of them; 2nd, by silence, in not praising the good actions of our neighbour, when we ought to do it; 3rd, by signs, when we show impatience on hearing any one praised; or when we smile significantly, or do any other act by which we show our dislike.

Q. What is calumny?

A. Calumny is a sin by which we impute to our neighbour a fault of which he is innocent.

Q. To what is he obliged who has been guilty of detraction or calumny?

A. If he has been guilty of detraction, he must do all in his power to remove the bad opinion he has caused; if guilty of calumny, he must recall what he has said; moreover, he must repair any other damage caused by the detraction or the calumny.

Q. What must we do when we hear detraction or calumny?

A. We must stop it, or change the conversation; or defend our neighbour; or at least show by our manner that the detraction or calumny is displeasing to us.

Q. What do you mean by carrying tales, and by rash judgments?

A. By carrying tales, I mean injurious reports, by which we cause discord among others; by rash judgment

is meant a judgment injurious to our neighbour, which is not founded on a lawful and sufficient reason.

Q. What are the principal advantages of the eighth commandment?

A. The principal advantages of the eighth commandment are, 1st, to protect our reputation; 2nd, to preserve peace and mutual confidence among men.

Q. Can you give a summary of the principal advantages of the decalogue?

A. 1st. The first three commandments which establish our duties towards God have delivered the world from idolatry, and they preserve it from irreligion, the source of all temporal evils. 2nd. The fourth establishes the duties of superiors and inferiors, on the principle of mutual charity; it is the foundation of the family and of society. 3rd. All the others protect our goods, as life, virtue, fortune, and reputation, against the passions of the wicked. The decalogue, then, is truly a great blessing; nothing could replace it, and pitiable would be our lot if God had not given it to us.

CHAPTER XXXIII.

Of Union with our Lord,—the new Adam, by Communion—The Sacraments.

Q. How is our union with the new Adam completed or perfected?

A. Our union with the new Adam commenced by faith, increased by charity, is completed or perfected by communion.

Q. To what do all the sacraments have reference?

A. All the sacraments, like all religion, have reference to the holy communion.

Q. How do all the sacraments refer to communion?

A. They all refer to communion, each in its appropriate manner; baptism renders us capable of the union

which takes place in the Eucharist; confirmation maintains this union, or renders us more worthy of it; penance disposes us for the establishment of it when it has been destroyed by sin; extreme unction aids us to consummate it at the hour of death; holy orders and matrimony perpetuate it, in perpetuating the church.

Q. What are the sacraments?

A. The sacraments are sensible signs, instituted by our Lord Jesus Christ for our sanctification.

Q. Who has instituted the sacraments?

A. Our Lord Jesus Christ has instituted all the sacraments. No other could institute them; because God alone can attach to sensible things the power of conferring grace.

Q. Why has our Lord instituted the sacraments?

A. Our Lord has instituted the sacraments: 1st, to communicate his graces to us; 2nd, to aid us by the means of sensible things to comprehend spiritual things; 3rd, in order to show us his infinite power, in making use of little things to produce great effects; 4th, to teach us continually that we are all brothers.

Q. What is the effect of the sacraments?

A. The effect of the sacraments is to sanctify us, either by giving us grace or by augmenting it.

Q. Which are the sacraments that give grace?

A. The sacraments which give grace, that is to those who have it not, are baptism and penance; for this reason they are called *the sacraments of the dead.*

Q. Which are the sacraments that augment grace in us?

A. All the other sacraments augment in us the grace already received; they are, therefore, called *the sacraments of the living.*

Q. What else do baptism, confirmation, and holy orders effect?

A. Baptism, confirmation, and holy orders also imprint on us an indelible character, which renders us competent to perform or receive certain things in the order of religion. They can be received but once; all the sacraments produce their effects by the proper virtue.

Q. What are the elements of the sacraments?

A. The elements of the sacraments are the things of which they are composed. These are three in number; the matter, the form, and the minister.

Q. How do we know that our Lord has instituted the seven sacraments?

A. We know that our Lord has instituted the seven sacraments from the Scriptures and from tradition.

CHAPTER XXXIV.

Of Union with our Lord, the new Adam, by Communion—Of Baptism.

Q. How many sacraments are there?

A. There are seven sacraments: baptism, confirmation, holy eucharist, penance, extreme unction, holy orders, and matrimony: our Lord has instituted seven sacraments, because they are necessary for our spiritual life.

Q. How so?

A. Baptism causes us to be born in Jesus Christ; confirmation fortifies us; the eucharist nourishes us; penance heals us; extreme unction renews our strength at the hour of death; holy orders perpetuate the ministers of the sacraments, and matrimony perpetuates the faithful who are to receive them.

Q. What is baptism?

A. Baptism is a sacrament instituted by our Lord Jesus Christ to remit original sin, and to make us children of God and of the church.

Q. What is the matter of the sacrament of baptism?

A. The *matter* of the sacrament of baptism is water: sea water, river water, marsh water, every kind of natural water.

Q. What is the *form* of the sacrament of baptism?

A. The form of the sacrament of baptism is composed of the words which the priest pronounces whilst pouring the water on the head of the person baptized. They are: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* These words must be pronounced, not before or after the pouring, but whilst the water is poured, and by him who pours it.

Q. In how many ways can baptism be given?

A. Baptism can be given in three different ways: by *immersion*, by *infusion*, and by *aspersion*.

Q. How many kinds of baptism are there?

A. We distinguish three kinds of baptism; the baptism of *water*, which is the sacrament of baptism; the baptism of *blood*, which is martyrdom; and the baptism of *fire*, which is the desire to receive baptism. The second and third are not sacraments; but they supply the place of baptism when it cannot be received.

Q. Who are the ministers of the sacrament of baptism?

A. The ministers of the sacrament of baptism are bishops and priests. In case of necessity, any person can baptize, but without the ceremonies. For this reason, every person should know how to baptize.

Q. When did our Lord institute baptism?

A. Our Lord instituted baptism when he himself was baptized by St. John in the Jordan.

Q. When did it become obligatory to receive baptism in order to be saved?

A. It became obligatory to receive baptism in order to be saved when our Lord said to his apostles: *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. Is it obligatory to baptize children as soon as they are born?

A. Yes, it is obligatory to baptize children as soon as they are born; with good reason does the church command it.

Q. What are the obligations of god-fathers and god-mothers?

A. God-fathers and god-mothers are obliged to see that their god-children faithfully fulfil the promises of baptism.

Q. What are the effects of baptism?

A. 1st, baptism effaces original sin, and actual sin, if we are guilty of any previous to our baptism; 2nd, it remits all the punishment due to sin; 3rd, it makes us children of God and heirs of heaven; 4th, it makes us children of the church, and gives us a right to all her goods; 5th, it imprints upon our soul an indelible character, which distinguishes us from those who are not Christians.

Q. What are the obligations of baptism?

A. Baptism obliges us, 1st, to remain always attached to Jesus Christ; 2nd, to continue in union with the Church; 3rd, to renounce whatever is contrary to the life which, as children of God, we are bound to lead.

Q. Why is baptism the most necessary of all the sacraments?

A. Baptism is the most necessary of all the sacraments, because it is impossible to be saved without it.

CHAPTER XXXV.

Of Union with our Lord, the new Adam, by Communion—Baptism continued.

Q. What is the history of Baptism?

A. In the first ages of the church those who asked for baptism were not immediately permitted to receive

it. They were instructed, and underwent a trial ordinarily for two years; they were called *catechumens*, that is, *catechised*. When the time for their baptism approached they were examined in assemblies, called assemblies of *scrutiny*.

Q. When was the baptism given?

A. Baptism was given during the night previous to Easter and Pentecost; because the first of these feasts recalled to mind the passage of the Red Sea by the Jews; and the second, the passage from the old to the new law.

Q. What was done after the baptism?

A. After the baptism, the newly-baptised were dressed in white, to signify the innocence and spiritual liberty which they had recovered. They then received confirmation and communion; after which, milk and honey were presented to them to eat, to signify that they had entered into the true land of promise.

Q. How long did the newly-baptized wear their white garments?

A. The newly-baptized wore their white garments during eight days, which were days of joy, prayer, instruction, and all kinds of good works.

Q. Did the first Christians preserve faithfully the remembrance of their baptism?

A. They did preserve it faithfully; each year they celebrated the anniversary with new fervour. This feast was called the annotine (that is, annual) Pasch.

Q. When did confirmation and communion cease to be given to the newly-baptized?

A. Confirmation ceased to be given to the newly-baptized when it was no longer possible for bishops themselves to administer the baptism; and the communion ceased to be given to the newly-baptized when the church, for very wise reasons, forbade the giving of

communion, in both kinds, to the laity. This prohibition was made about the beginning of the fifteenth century by the Council of Constance.

Q. Are the ceremonies which accompany the administration of baptism worthy of our respect?

A. There is nothing more venerable than the ceremonies which accompany the administration of baptism; they date back to the first ages of the church, and represent perfectly the dignity and effects of the sacrament of baptism.

Q. What are the temporal advantages of baptism?

A. The temporal advantages of baptism are: 1st, to protect the life of the child; 2nd, to protect its innocence; 3rd, to inspire parents with a great respect and care for their children; 4th, to make them bear cheerfully the trouble and pain inseparable from their early education.

CHAPTER XXVI.

Of Union with our Lord, the new Adam, by Communion—Of Confirmation.

Q. What is confirmation?

A. Confirmation is a sacrament by which we receive the Holy Ghost, with all his gifts, and are made perfect Christians.

Q. What is the matter of the sacrament of confirmation?

A. The matter of the sacrament of confirmation is the holy chrism. The holy chrism is a compound of olive oil and balsam, consecrated by the bishop on Holy Thursday. The oil signifies the sweetness and force communicated to us by the Holy Ghost; and the balsam signifies the sweet odour of virtue which they who have received confirmation should spread around them.

Q. What is tho form of the sacrament of confirmation?

A. The form of the sacrament of confirmation consists in these words, which the bishop pronounces whilst he performs the sacred unction: *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* The imposition of the bishop's hands and the accompanying prayer are also an essential rite, which dates back to our Lord Jesus Christ.

Q. Who is the minister of confirmation?

A. The minister of confirmation is the bishop, a successor of the apostles; the bishop alone possesses this right, as it belonged to the apostles.

Q. Why does the bishop make the unction of the holy chrism on the forehead?

A. To teach us not to be ashamed of our faith.

Q. Why does he give a slight blow on the cheek of the person confirmed?

A. To teach him that he must be ready to suffer all kinds of contradictions for Jesus Christ.

Q. What are the dispositions for receiving confirmation?

A. The dispositions for receiving confirmation are two-fold; those of the body and those of the soul. Those of the body are:—1st, to be fasting, if we can; 2nd, to be modest in our dress and all our exterior deportment; 3rd, to have the face clean, especially the forehead, where the bishop performs the sacred unction. Those of the soul are:—1st, to be baptized; 2nd, to know the chief articles of faith, and what concerns the sacrament of confirmation; 3rd, to be in a state of grace.

Q. Why is it necessary to receive confirmation?

A. It is necessary to receive confirmation because we need strength to faithfully practise our religion. He who, through neglect or contempt, fails to receive con-

firmation, renders himself guilty of a great sin before God.

Q. What are the effects of confirmation?

A. 1st, Confirmation perfects in us the grace of baptism; 2nd, it gives us the courage to confess our faith in the time of persecution; 3rd, it imprints on us an indelible character. During the first ages of the church it communicated also the gifts of miracles, of tongues, and of prophecy. These extraordinary gifts continued only while they were necessary for the establishment of the church.

Q. Mention some of the advantages of confirmation?

A. 1st, This sacrament inspires us with an exalted idea of our dignity; 2nd, it teaches us the true nature of life; 3rd, it furnishes us with the arms necessary to fight valiantly, and to avoid those shameful defeats which would render us miserable even in this world.

CHAPTER XXXVII.

Of Union with our Lord, the new Adam, by Communion —The Eucharist.

Q. What is the Eucharist?

A. The Eucharist is a sacrament which contains truly, really, and substantially, the body and the blood, the soul, and the divinity of our Lord Jesus Christ, under the species or forms of bread and wine. The fathers of the church called the Eucharist also the continuation of the mystery of the incarnation, because our Lord in it renews in some manner for each of us the wonders of his incarnation.

Q. What is the name given to this adorable sacrament?

A. From the first ages several names have been given to this adorable sacrament, such as the *Breaking of bread;* the *Eucharist*, or thanksgiving; *Communion*,

because therein we are intimately united to our Lord; and *Viaticum*, because it is the food of man travelling to eternity.

Q. What is the matter of the Eucharist?

A. Bread and wine are the matter of the Eucharist; because our Lord, for the consecration of his body and blood, took bread and blessed it, saying, *This is my body*, and then he took wine and blessed it, saying: *This is my blood.*

Q. Why has our Lord chosen bread and wine for the matter of the Eucharist?

A. Our Lord has chosen bread and wine for the matter of the Eucharist to teach us, 1st, that his body and blood must be the food of our soul, as bread and wine are the food of our body; 2nd, that the end of the sacrament is to unite us intimately with him and with our brethren.

Q. What is the form of the Eucharist?

A. The form of the Eucharist are the words of consecration which the priest pronounces at Mass.

Q. What takes place at the moment of consecration?

A. At the moment of consecration the bread and wine are really and entirely changed into the body and blood of our Lord. This change is called *Transubstantiation.* That which afterwards appears to our senses, as the colour, the figure, and the taste, is but the form and appearance.

Q. Is our Lord whole and entire in the Eucharist under each form?

A. Yes, our Lord is whole and entire in the Eucharist under each form, both as God and man; for our Lord is so under the forms of the Eucharist that he cannot be divided.

Q. What are the effects of the holy communion?

A. 1st, the communion gives us the life of the new

Adam. *He*, says our Saviour, *that eateth my flesh and drinketh my blood hath eternal life;* 2nd, it unites us corporally and spiritually to our Lord, in a union so intimate that a father of the church compares it to two pieces of wax melted together; 3rd, it weakens the ardour of concupiscence, strengthens the soul, and communicates to our body the principle of a glorious resurrection.

Q. What are the dispositions for communion?

A. The dispositions for communion are two-fold, those of the body and those of the soul. The dispositions of the body are fasting and modest deportment. Those of the soul are, to be in a state of grace, which is necessary to avoid sacrilege, and, in order to communicate with more fruit, we must have a lively faith and a great desire of our spiritual improvement.

Q. What sin would he commit who would communicate with a mortal sin on his conscience?

A. He would commit a horrid sacrilege. The means to avoid this misfortune is to make a good confession; and the means to communicate piously, is to meditate on these three questions: Who is it that comes to us? Who are we to whom he comes? Why does he come to us? And after communion to make our thanksgiving with great recollection.

Q. Is it necessary to receive communion?

A. It is necessary to receive communion, for our Lord and the church make it an obligation.

CHAPTER XXXVIII.

Of Union with our Lord, the new Adam, by Communion—The Eucharist continued.

Q. By whom were formerly offered the bread and wine which were consecrated on the altar?

A. Formerly the bread and wine consecrated on the

altar were offered by the faithful, who themselves made the bread for the communion. The emperors and empresses conformed to this usage.

Q. How did the first Christians communicate?

A. The first Christians communicated standing, in imitation of the children of Israel who had eaten thus the paschal lamb, the figure of the Eucharist.

Q. Did they communicate under both forms?

A. They communicated under both forms. This usage ceased on account of the danger of spilling the sacred blood, and the difficulty of procuring wine in the north, whose inhabitants at a later period were converted to the faith.

Q. How did they receive under the form of bread?

A. They received under the form of bread, the men in their naked hand, and the women in their right hand, which was covered with a fine white linen. They then administered to themselves the sacred body of our Saviour, and drank his precious blood from a chalice common to all, and presented by the priests.

Q. Did they sometimes communicate under one form only?

A. Yes, they communicated sometimes under one form only; for instance, on Good Friday.

Q. Was communion given to those who could not assist at the holy sacrifice?

A. To those who could not assist at the holy sacrifice, communion was carried by the deacons; for the early Christians did not imagine that they could sustain themselves in virtue without this bread of the strong.

Q. Were they permitted to carry the Eucharist to their homes?

A. Yes, they were permitted to carry the Eucharist to their own houses, and administer communion to themselves. It was particularly at the approach of per-

secution that they secured a provision of this life-giving food.

Q. Were they permitted to carry it with them when travelling?

A. They were permitted to carry it with them when travelling, as a guide and a sure preservative against all dangers of body and soul. So great was their piety that there was no danger that our Saviour, become the companion of their journey, would suffer any irreverence from them.

Q. How was the Eucharist preserved in the churches?

A. The Eucharist was preserved in tabernacles made in the form of a tower or a dove, suspended above the altars. The tower is emblematic of the strength of the sacraments, and the dove emblematic of the mildness, innocence, and ingenuousness which the sacrament communicates to our souls.

Q. What are the temporal advantages of the holy communion?

A. These are some of the temporal advantages of the holy communion: 1st, it preserves sanctity and prevents a host of disorders which would render us unhappy; 2nd, it makes us practise many virtues from which we derive temporal advantages; 3rd, of itself it inspires works of charity and devotedness so useful to society.

CHAPTER XXXIX.

Of Union with our Lord, the new Adam, by Communion—Penance.

Q. What is the sacrament of penance?

A. Penance is a sacrament instituted by our Lord Jesus Christ, for the remission of sins committed after baptism. There is no sin, how great soever, that may not be forgiven by the sacrament of penance, when well received.

Q. What is the matter of the sacrament of penance?

A. The matter of the sacrament of penance is contrition, confession, and satisfaction; but in order to repent of our sins we must know them, and therefore examine our consciences.

Q. In what does the examen of conscience consist?

A. The examen of conscience consists in diligently trying to find out what sins we have committed since our last good confession.

Q. What are the qualities of the examen of conscience

A. The examen of conscience should be: 1st, exact, that is, we must examine ourselves on all the sins of thought, word, action, and omission which we may have committed; 2nd, impartial, that is, we must examine ourselves without favour, as we would examine a stranger.

Q. What are the means to make a good examen of conscience?

A. The means to make a good examen of conscience are prayer, a lively faith, recollection, and the habit of self-examination every evening.

Q. What is contrition?

A. Contrition is a sorrow of soul and detestation of the sins which we have committed, with the firm purpose of never committing them again. There are two kinds of contrition, perfect contrition and imperfect contrition—which latter is called attrition.

Q. What is perfect contrition?

A. Perfect contrition is sorrow for having offended God, because he is infinitely good, and because sin displeases him. Perfect contrition, joined with the resolve to have recourse to the sacrament of penance as soon as it is in our power, is sufficient to remit sins.

Q. What is imperfect contrition?

A. Imperfect contrition is sorrow for having offended God, because sin merits hell, deprives us of heaven, and is so odious in itself; it implies a commencement of the love of God, and in order to remit sin it must be joined to the sacrament of penance.

Q. What are the qualities of contrition?

A. Contrition must be interior, sovereign, supernatural, and universal; interior, that is, it must be in the heart, and not merely upon the lips or in the imagination; sovereign, mortal sin should displease us more than all other evils, because it deprives us of God, the greatest of all goods; supernatural, it must be produced in us by the grace of the Holy Ghost, and founded upon motives of faith; universal, it must extend to all mortal sins without exception.

Q. What is firm purpose?

A. Firm purpose is a determined, efficacious resolution never to offend God again; it must have the same qualities as contrition.

Q. What is confession?

A. Confession is the accusation of our sins to an authorized priest, for the purpose of obtaining absolution.

Q. What are the qualities of confession?

A. Confession must be: 1st, simple, that is, we must say clearly whatever is necessary, that our confessor may know the state of our consciences; 2nd, humble, because it is an accusation against ourselves; 3rd, pure, that is, we must confess with the intention of becoming better; 4th, sincere, we must confess our sins, such as they are, without diminution, disguise, or concealment; 5th, entire, we must confess all the mortal sins we remember, after due examination, as also the circumstances which change the nature of the sin.

CHAPTER XL.

Of Union with our Lord, the new Adam, by Communion—Penance continued.

Q. What do you remark on these words of our Lord: *Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained.*

A. I remark on these words, that a two-fold power is given to the apostles and their successors; the power to forgive sins and the power to retain them. But they cannot forgive nor retain them if they do not know them, and they cannot know them unless the penitent confess them.

Q. What follows from this?

A. It follows from this, that confession is absolutely necessary and its institution divine.

Q. Is confession the only means established by Jesus Christ for the remission of sins?

A. Confession is the only means established by Jesus Christ for the remission of sins: for, 1st, our Lord does not point out any other; 2nd, the Church knows of no other; 3rd, if there were any other, the power to forgive and retain sins confided to the apostles would be vain and useless.

Q. How so?

A. No one would confess; every one would choose in preference the easiest means of obtaining pardon for his sins.

Q. Has confession always been practised from the time of the apostles down to the present time?

A. Yes, confession has always been practised from the time of the apostles down to the present time. In the first ages of the Church there were even two kinds of confession, auricular or private confession, and public

confession. The first is the sacramental confession established by our Lord; whereas public confession was established by the church.

Q. Were both equally necessary?

A. Both were not equally necessary. Sacramental confession has always been necessary; but this was not the case with public confession, which was not in use more than five or six centuries.

Q. Will you show that auricular confession dates back to the apostles?

A. It has been impiously asserted that confession does not date further back than the thirteenth century. But this is an error: we have witnesses for confession from the thirteenth century up to the apostles. For the twelfth, we have St. Bernard; for the eleventh, St. Peter Damian; for the tenth, Reginon, Abbot of the diocess of Treves; for the ninth, the council of Paris; for the eighth, St, Boniface, Archbishop of Mayence; for the seventh, St. Gregory the Great; for the sixth, St. Leo; for the fifth, St. Augustine; for the fourth, St. Chrysostom; for the third, St. Basil; for the second, Origen; for the first, St. Clement, disciple of St. Peter; and among the apostles, we have St. John, St. James, and St. Luke; and finally, our Lord Jesus Christ, who has said: *And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*

Q. What is the third part of the sacrament of penance?

A. The third part of the sacrament of penance is satisfaction. After the remission of the eternal punishment, there ordinarily remains a temporal punishment to be undergone, and penance is a part of it.

Q. What is the form of the sacrament of penance?

A. The form of the sacrament of penance are the

words of the absolution. In order that the absolution may be valid, it must be given by a priest, approved by a lawful bishop.

Q. Who are the ministers of the sacrament of penance?

A. The ministers of the sacrament of penance are bishops and priests.

Q. Who has instituted the sacrament of penance?

A. Our Lord instituted the sacrament of penance when, breathing upon his apostles, he said to them; *Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.*

CHAPTER XLI.

Of Union with our Lord the new Adam, by Communion—Penance continued.

Q. What are the effects of the sacrament of penance?

A. These are the effects of the sacrament of penance: 1st, It remits all the sins committed after baptism; 2nd, it remits the eternal punishment due to sin, and sometimes even the temporal punishment; 3rd, it restores the merit of good works.

Q. What are the essential dispositions for receiving the sacrament of penance?

A. The essential dispositions for receiving the sacrament of penance, are instructions and the acts of the penitent, contrition, confession, and satisfaction. In order to receive this sacrament with more fruit, we must have a lively faith, a great confidence, a profound humility, and a sincere gratitude.

Q. Is the sacrament of penance necessary?

A. The sacrament of penance is necessary for those who fall into mortal sin after baptism, as baptism is for those who have not received it.

Q. What are the prayers and ceremonies that accompany confession?

A. On entering the confessional, the penitent kneels down, makes the sign of the cross, to remind him that the Son of God has died for him, and then he says; *Bless me Father, for I have sinned.*

Q. Why does the penitent call his confessor father?

A. The penitent calls his confessor father, 1st, because it is he who is to restore him to the life of grace; 2nd, to excite in him those sentiments of compassion and charity which he hopes to find in him; 3rd, to show his confidence and obedience.

Q. What does the confessor do?

A. The confessor asks of God to grant the penitent the grace to make a sincere and good confession.

Q. What does the penitent do then?

A. The penitent says the *Confiteor*, as far as the words, *through my fault.* The *Confiteor* is a confession by which the penitent calls upon God and the saints to hear the acknowledgment of his faults, in order to humble himself and render them propitious.

Q. By what is the *Confiteor* followed?

A. The *Confiteor* is followed by an exact confession of all faults. After this the penitent strikes his breast in sign of grief, and says: *Through my fault, through my fault, through my most grievous fault!*

Q. What prayers does the confessor say?

A. The confessor says two prayers, to obtain pardon for the sins of the penitent. He then points out the means of avoiding sin for the future, imposes the penance, and if he find him properly disposed, gives him absolution.

Q. Is the sacrament of penance very beneficial to man and to society?

A. The sacrament of penance is very beneficial to man; it instructs, encourages, consoles, and restores him to peace; and to society, by preventing many crimes and repairing many disorders.

CHAPTER XLII.

Of Union with our Lord, the new Adam, by Communion—Indulgence—The Jubilee.

Q. What are indulgences?

A. An indulgence is the remission of the temporal punishment due to sin; and which the church grants us through the merits of Jesus Christ and the saints, apart from the sacrament of penance.

Q. Has the church power to grant indulgences?

A. Jesus Christ gave the church power to grant indulgences when he said to his apostles: *Whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven.* These words give to the church the power to forgive sins, and, consequently, the power to remit the temporal punishment due to sin.

Q. Has the church always exercised this power?

A. The church has always exercised this power. St. Paul used it in the case of the scandalous Christian, in consideration of the faithful of Corinth. In times of persecution, the church often abridged the penance of sinners at the instance of the confessors and the martyrs. God himself has pardoned us on account of the merits of our Lord; so that all Christianity is but a great indulgence.

Q. What is the source of indulgences?

A. The source of indulgences are the superabundant merits of our Lord, of the Virgin Mary, and the saints.

Q. What is necessary to gain indulgences?

A. In order to gain indulgences, we must, 1st, perform the works or prayers prescribed by the sovereign pontiff, according to his intention; it is sufficient, if the last of the acts prescribed be performed in a state of grace; 2nd, in order to gain a plenary indulgence it is

necessary to detest every sin, without exception, even venial sins.

Q. What do you mean by plenary indulgence?

A. By plenary indulgence is meant the full remission of all the canonical punishments which the church formerly imposed upon every kind of sin.

Q. What is meant by an indulgence of seven years, of forty days, &c.?

A. By an indulgence of seven years, and forty days, &c., is meant the remission of the penance of seven years, &c., formerly imposed by the church upon public penitents.

Q. Does a plenary indulgence remit all the pains of purgatory?

A. We are free to believe so; but the church has not defined it. It is sufficient for us to know that he who gains an indulgence obtains a remission of the pains of purgatory proportioned to his fervour.

Q. What is the Jubilee?

A. The great jubilee is that which is granted every twenty-fifth year. In commences at Rome on the eve of Christmas, where it lasts one year, and then extends to the whole of Christendom.

CHAPTER XLIII.

Of Union with our Lord, the new Adam, by Communion—Extreme Unction.

Q. What is extreme unction?

A. Extreme unction is a sacrament instituted by our Lord for the spiritual and corporal consolation of the sick.

Q. What is the matter of extreme unction?

A. The matter of extreme unction is the oil blessed by the Bishop on Holy Thursday. The oil is blessed to

show that it operates in the sacrament, not by its own virtue, but by the power of God.

Q. What is the form of the sacrament?

A. The form of the sacrament are these words, pronounced by the priest whilst he anoints the different senses: *Through this holy unction and his own most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight, thy hearing, thy smell, &c.*

Q. Why are the different senses anointed?

A. The different senses are anointed to purify them and expiate the sins of which they have been the instruments.

Q. Who is the minister of this sacrament?

A. The minister of this sacrament is the priest.

Q. What are the effects of extreme unction?

A. The effects of extreme unction are: 1st, to restore health, when useful for the salvation of the soul; 2nd, to efface unknown or forgotten sins; 3rd, to take away the effects of sin, such as heaviness, which prevents the soul from raising itself up to God; 4th, to comfort and fortify the sick, so as to enable them to bear with patience the pains of sickness.

Q. What are the dispositions for receiving this sacrament?

A. The dispositions for receiving this sacrament are, 1st, to be in a state of grace; 2nd, to make, whilst receiving it, acts of faith, love, and contrition; 3rd, to receive it whilst in our senses; for this, it is well to get some one to promise to let us know when we are in danger.

Q. Of what sin would he be guilty who, through contempt, should neglect to receive extreme unction?

A. He who, through contempt, should neglect to receive extreme unction, would be guilty of a great sin.

Q. How was this sacrament formerly received?

A. This sacrament was formerly received in the Church, or at home, the sick person being on his knees, which shows that it was not deferred till the last moment. The sick was then placed upon sackcloth and ashes, in order that he might, in some measure, imitate our Lord dying on the cross.

Q. How should the sick chamber be arranged?

A. The sick chamber should be clean, the bed should have a white cover; there should be a table covered with a white cloth, and on it a crucifix, two lighted candles, holy water, and a plate with some cotton and a piece of bread to cleanse the fingers of the priest, and also water to wash them.

Q. What end is proposed in the prayers said by the priest in the administration of this sacrament?

A. The end proposed in these prayers is to obtain for the sick person the divine mercy, health, and conformity to the will of God.

Q. What end is proposed in the prayers for the departing?

A. The end proposed is to aid the sick person to die well; and after death, to obtain his deliverance from purgatory.

Q. What are the other advantages of extreme unction?

A. The other advantages of the sacrament of extreme unction are: 1st, to console us for the loss of our relations and friends by the hope of seeing them again in a better life; 2nd, to proclaim aloud the dogma of immortality, the great restraint upon the passions which desolate the world.

CHAPTER XLIV.

Of Union with our Lord, the new Adam, by Communion—Sacrament of Holy Orders.

Q. Why did our Lord institute the first five sacraments?

A. Our Lord instituted the first five sacraments to prepare, consummate, repair, and strengthen our union with him in the holy communion.

Q. Why did he institute the sacrament of holy orders?

A. He instituted the sacrament of holy orders in order that men might receive communion till the end of the world; and also to secure a succession of ministers to continue and direct his church.

Q. What is holy orders?

A. Holy orders is a sacrament instituted by our Lord Jesus Christ, which gives power to perform ecclesiastical functions and the grace to exercise them in a holy manner.

Q. What is the matter of the sacrament of holy orders?

A. The matter of the sacrament of holy orders is the imposition of hands and the touching of the sacred vessels; it signifies the power given to priests over sacred things.

Q. What is the form and who the minister of the sacrament of holy orders?

A. The form of this sacrament are the words spoken by the bishop who makes the ordination; the minister is the bishop himself.

Q. When did our Lord institute this sacrament?

A. Our Lord instituted this sacrament when, at the close of the last supper, he said to his apostles: *Do this in commemoration of me.*

Q. What are the effects of the sacrament of holy orders?

A. The effects of the sacrament of holy orders are, the grace which it communicates; the indelible character which in imprints; and the power which it confers to exercise the ecclesiastical functions.

Q. What are these functions?

A. Of these functions, some regard the natural body of our Lord, the others his mystical body, which is the Church. Holy orders give to priests the power to con-

secrate the body of our Lord, and to distribute it to the faithful; also to baptise, preach, and forgive sins.

Q. Why are we obliged to respect priests?

A. We are obliged to respect priests: 1st, because their dignity surpasses that of angels and of men; 2nd, because Jesus Christ has said to priests: *He that hears you, hears me; and he that despises you, despises me.*

Q. Why do we owe gratitude to priests?

A. We owe gratitude to priests because they are the benefactors of men. They pray for us; they instruct us; they sanctify us; they have drawn the world out of barbarism, and they prevent it from relapsing into the same condition; they solace us in all our misfortunes.

Q. What are the principal dispositions for receiving the sacrament of holy orders?

A. The principal dispositions are knowledge, virtue, age, and vocation.

Q. What is the ceremony of the tonsure?

A. The ceremony of the tonsure has been established by the church, to separate from the world those who are preparing for holy orders, and to inspire them to practise the virtue of their vocation. It dates back to the first ages.

Q. How do the candidates for tonsure present themselves before the altar?

A. They present themselves before the altar, with a surplice on their arm and a candle in their hand. The surplice, with which the bishop clothes them, signifies that they clothe themselves with Jesus Christ, and the candle the charity which induces them to consecrate themselves to God and expend their life in his service.

Q. How many orders are there?

A. There are seven orders—the priesthood, the deaconship and subdeaconship, which are properly called the holy orders; and the four orders of the acolyte, the

reader, the exorcist, and door-keeper, which are called the minor orders. All these orders have reference to the Eucharist.

CHAPTER XLV.

Of Union with our Lord, the new Adam, by Communion—Sacrament of Holy Orders continued.

Q. Which is the first of the minor orders?

A. The first of the minor orders, which is given after the ceremony of tonsure, is the order of door-keeper, or porter.

Q. What are its duties?

A. In the first ages it was the duty of the door-keeper to open the church, keep it clean, maintain order, and announce the hours of prayer and the offices. All the ceremonies at the ordination of door-keeper are indicative of his several duties.

Q. Which is the second of the minor orders?

A. The second of the minor orders is that of lector, or reader. It was the duty of the lector to read the Scripture to the people in the church. For this reason, the bishop, in ordaining lectors, puts in their hand the book of the Epistles.

Q. Which is the third?

A. The third of the minor orders is that of exorcist, who is appointed to exorcise the catechumens, and deliver the possessed, who were very numerous when the church commenced, as we learn from the gospel and from the fathers. In their ordination the bishop makes the exorcists touch the missal, as it is by the word of God that they are enabled to cast out devils.

Q. Which is the fourth?

A. The fourth of the minor orders is that of acolyte, which signifies *one who follows* or *accompanies*, because it was the duty of the acolyte always to accompany the bishop and serve him at the altar. For this reason, in

the ordination of acolytes, the bishop makes them touch an empty cruet, and hold in their hand a candlestick with a lighted candle.

Q. Which is the first of the holy orders?

A. The first of the holy orders is that of subdeacon. Subdeacons, formerly, were the secretaries of the bishops, who employed them in their negotiations, in distributing alms, and in the care of their temporalities.

Q. What are their duties at the present day?

A. Their duties are now reduced to waiting on the deacon at the altar. Before their ordination the subdeacons prostrate themselves in front of the altar, in order to show that they renounce the world for ever, and consecrate themselves to the service of God and the church.

Q. Which is the second of the holy orders?

A. The second of the holy orders is the deaconship. The deacons were ordained by the apostles themselves, to watch over the wants of the poor, to baptize, preach, and administer the Eucharist to the faithful. During the time of persecution they were charged to visit the confessors and martyrs in their prisons, and provide for their wants.

Q. What are their duties now?

A. The deacons now wait on the priest and the bishop at the altar, sing the gospel, and present the bread and wine for consecration. Before their ordination, they prostrate themselves, as the subdeacons, to show anew their renunciation of the world.

Q. Which is the third of the holy orders?

A. The third of the holy orders is the priesthood. The duties of the priest have always been, and still are, to offer the holy sacrifice, to preside at the meetings of the faithful, to preach the word of God, to bless the people, to baptize, and to administer the sacraments.

Q. What act do they perform before their ordination?

A. Before their ordination, priests, like deacons and subdeacons, prostrate themselves before the altar. Before we are made Christians we three times renounce the devil; before they are ordained, priests three times renounce the world, to show that they are perfectly consecrated to the service of Jesus Christ and the faithful.

Q. What are the social advantages of the sacrament of holy orders?

A. Society owes everything to the sacrament of holy orders; for there is no society without religion, no religion without priests, and no priests without the sacrament of holy orders.

CHAPTER XLVI.

Of Union with our Lord, the new Adam, by Communion—Sacrament of Matrimony.

Q. What is matrimony?

A. Matrimony is a sacrament instituted by our Lord Jesus Christ, which gives to those who receive it the grace to sanctify their state, and to bring up their children in a Christian manner; it represents the union of Jesus Christ with the church.

Q. What effect does this sacrament produce?

A. This sacrament produces three effects. It gives to those who receive it worthily the grace, 1st, to sanctify themselves; 2nd. to bring up their children in a Christian manner; 3rd, to represent the union of Jesus Christ with the church.

Q. How do the married couple represent this union?

A. They represent this union by their holiness, their mutual love, and their fidelity till death.

Q. What are the dispositions for receiving the sacrament of matrimony?

A. The principal dispositions for receiving the sacrament of matrimony in a Christian manner, are a state of grace, instruction, vocation, and purity of intention.

Q. What are the bans?

A. The bans are the publication of a marriage about to take place. This publication is made on Sundays, or festivals of obligation.

Q. Why so?

A. For two reasons principally—1st, to ask the prayers of the faithful, that God may bless the parties about to be married; 2nd, to ascertain if there be any impediment to the marriage. We are obliged, under pain of a very grave fault, to make known any impediments which we may be aware of.

Q. What are impediments to marriage?

A. Impediments to marriage are obstacles which prevent it. There are some which render the marriage null, and others which render it only illicit.

Q. What are the chief impediments which render marriage null?

A. The chief impediments which render marriage null, are, 1st, error of person; 2nd, solemn vow of chastity; 3rd, relationship; 4th, difference of religion; 5th, rape; 6th, public infamy; 7th, affinity; 8th, abduction; 9th, clandestine performance of the marriage.

Q. What are the impediments that render marriage illicit?

A. The impediments which render marriage illicit, are, 1st, simple vow of chastity; 2nd, previous promise of marriage to another; 3rd, the prohibition of the church.

Q. What must be done when there is an impediment to marriage?

A. When there is an impediment to marriage a dispensation must be asked of the Pope or the bishop. The

money received on the occasion of such dispensations is applied to charitable purposes.

Q. What are some of the ceremonies accompanying the celebration of marriage?

A. On the day of her marriage the woman is dressed in white, as an emblem of her virtue. A ring is blessed as a pledge of her fidelity and obedience, and in some countries a piece of money is also blessed to signify a community of goods. These ceremonies date back to the first ages of the church.

Q. What are the advantages which society derives from the sacrament of matrimony?

A. Society derives great advantages from the sacrament of matrimony—1st, the good conduct of the married couple; 2nd, the peace of families; 3rd, the exclusion of a host of disorders prevalent among the pagans; 4th, the proper education of children.

CHAPTER XLVII.

Conditions of Union with our Lord, the new Adam—Grace and Prayer.

Q. What is the end of the sacraments and of all religion?

A. The end of the sacraments and of all religion is to unite us to Jesus Christ.

Q. Can we by our own power unite ourselves to Jesus Christ?

A. No, we cannot: we must have grace to do it.

Q. Can we have grace of ourselves?

A. We cannot have grace of ourselves; God wishes us to ask it of him, and he even gives us the grace to ask it.

Q. What is the ordinary means of obtaining grace?

A. The ordinary means of obtaining grace is prayer. Prayer is absolutely necessary. Our Lord has given us both the precept and example. He has said: *Pray*

always, pray without ceasing: he himself prayed much, aud at all times the saints have been devoted to prayer.

Q. What is the object of prayer, or the things for which we are to pray?

A. The things for which we are to pray are spiritual and corporal, temporal and eternal goods, for ourselves and our neighbour; for Christ has told us to ask for whatever we want, and it shall be granted to us.

Q. At what time should we pray?

A. We should pray especially in the morning and evening, before and after our meals and principal actions, and also, whenever we are tempted.

Q. What are the qualities of prayer?

A. The qualities of prayer are faith, humility, devotion, perseverance, and union with our Lord.

Q. What are the obstacles to the success of prayer?

A. The obstacles to the success of prayer are want of proper dispositions, asking badly, asking things bad in themselves.

Q. How many kinds of prayer are there?

A. There are two kinds of prayer, vocal prayer and mental prayer, or meditation; both are necessary. In order to render vocal prayer more easy, our Lord deigned to compose one, himself, for our use, namely, the *Our Father*, which is called also the Lord's Prayer.

Q. How many parts has the *Our Father?*

A. The *Our Father* has three parts: the preparation, the body of the prayer, and the conclusion. The preparation is contained in these words: *Our Father who art in heaven.*

Q. How do you explain them?

A. We call God our Father in order to propitiate his favour, by declaring that we are his children: We say to him that he is in heaven, to acknowledge that he is happy, rich, and all-powerful; whilst we, who are his

children, are on the earth, exiles, poor, suffering, and exposed to a thousand dangers.

Q. For how many things do we ask in the *Our Father?*

A. We ask for seven things in the *Our Father:* the three first refer to God and his glory; and the four others regard man and his wants. These seven things, which constitute the second part of the *Our Father*, compose the body of the Lord's Prayer.

Q. What do we ask of God in the three first?

A. In the three first we ask of God: 1st, that his name shall no longer be unknown and blasphemed, but that it may be known and glorified by all men; 2nd, that he reign absolutely and fully over us, instead of the devil and our passions, that the church may be extended over the whole earth, that the last judgment may come, and that heaven may be our portion; 3rd, that his will may be done by men on earth as the blessed do it in heaven.

Q. For what do we ask in the four last?

A. In the four last we ask: 1st, for whatever is necessary to our body, as food and raiment, and whatever is necessary for the soul, as grace and the holy communion; 2nd, a full pardon of all our offences; 3rd, deliverance from temptation or victory over them; 4th, deliverance from all temporal and eternal evils, which are the consequences of sin.

Q. What is the conclusion of the *Our Father?*

A. The conclusion of the *Our Father* is the *Amen*, which signifies *so be it:* or I desire the accomplishment of all I have asked. It is a brief repetition of the entire prayer, and should be pronounced with great faith and fervour.

Q. What is mental prayer?

A. Mental prayer consists in meditating on some truth of salvation in order to make it the rule of our conduct. Meditation is very necessary, for salvation is impossible

without it. Meditation is very easy; all that is necessary is to love, for we easily think of what we love.

Q. Of how many parts does meditation consist?

A. Meditation consists of three parts; 1st, the preparation, that is, an act of belief in the presence of God, an act of humility and invocation of the Holy Ghost; 2nd, the meditation, properly so called, or thinking on the subject chosen for the meditation.

Q. How is this second part performed?

A. We perform the second part of meditation by reflecting on and seriously considering some one of the truths of faith, by examining what our Lord and the saints have taught with respect to that truth, and how they practised it. We then compare our conduct with theirs, and make a resolution to correct ourselves and become more like them.

Q. What is the third part of meditation or mental prayer?

A. The third part of meditation or mental prayer is the conclusion, which is composed of an act of thanksgiving and offering. We then close the whole, by recommending to God the wants of the souls in purgatory, and those of the Church.

CHAPTER XLVIII.

End of our Union with Christ, the new Adam.

Q. What is the end of our union with Christ, the new Adam?

A. The end of this union is, to make us live of his life in time, by an imitation of his virtues, and in eternity, by a participation in his glory.

Q. Why are we obliged to imitate our Lord?

A. We are obliged to imitate him: 1st, because he

descended from heaven to make us live as he lived, by giving himself as our model; for he has said: I have given you an example, that as I have done to you, so you do also; 2nd, because none shall be saved but those who will have imitated his example; 3rd, because we are Christians, and a Christian should be another Christ.

Q. In what is Christ our model?

A. He is our model in everything. In the first place, he is the model of the interior life, that is, of our thoughts and our affections.

Q. In what should we conform our thoughts to those of our Lord?

A. We should conform our thoughts in all things to his, think as he does with respect to God, to ourselves, and to creatures.

Q. What are the thoughts of Christ with respect to God, his Father?

A. He looks upon God the Father as an infinite being to whom we should refer all things, and whom we should love above all things, by always doing his will; this our Lord has taught us by his example during his mortal life and in the Eucharist.

Q. What are the thoughts of our Lord with respect to man?

A. In the eyes of our Lord, man is the most precious of creatures, since to redeem him he descended from heaven, gave his blood on the cross, and still gives it in the Eucharist.

Q. And with respect to creatures?

A. In the eyes of our Lord, creatures are the means of raising us up to God. Riches, honours, and pleasures are very dangerous, which he has shown by his example, during his mortal life, and in the Eucharist?

Q. What are the affections of our Lord?

A. Our Lord has but two affections, the love of his Father, and the love of men. He died for the glory of his Father, and fôr the salvation of men; he renews each day in the Eucharist the sacrifice of his life, for the glory of his Father and the salvation of men.

Q. How has our Lord loved creatures?

A. Our Lord has loved creatures as the work of his hands; he has made all of them subservient to the glory of his Father and the salvation of men. He preaches the same to us in the Eucharist.

CHAPTER XLIX.

End of our Union with Christ, the new Adam, continued.

Q. Is Christ the model of the exterior life also?

A. He is the model of the exterior life also; our actions, no less than our thoughts and affections, should be conformable to his, in order that everything in us may bear the image of the heavenly man, as all have borne the image of the terrestrial man.

Q. Why are all men obliged to conform their conduct to that of Christ?

A. All men are obliged to conform their conduct to his, because he is the model of all men, of whom some command and others obey.

Q. Is our Lord the model of superiors?

A. He is also the model of superiors, and his mortal eucharistic life is comprised in these few words: *He went about doing good.*

Q. Is our Lord the model of inferiors?

A. He is also the model of inferiors, and his mortal and eucharistic life is comprised in these three words: *He was obedient*

Q. Is our Lord also the model of men in the fulfilment of their duties to God?

A. He is the model also of men in the fulfilment of

their duties to God, and his whole life is comprised in these words: *He loved God his Father, and was obedient unto him, even to the death of the cross.*

Q. Is our Lord the model of men in the discharge of their duties towards their fellow-men?

A. Our Lord is the model of men in the discharge of their duties towards their fellow-men, and his whole life is comprised in these words: *He hath loved us and delivered himself up for us.*

Q. Is Christ our model in the accomplishment of our duties to ourselves?

A. He is our model in the accomplishment of our duties to ourselves. He has given us during his mortal life, and still gives us in the Eucharist, an example of humility, purity, and detachment.

Q. Is our Lord the model of persons in every age?

A. He is the model of all ages. In his early infancy he consecrates himself to God, his father, in the temple of Jerusalem; in his youth he labours and is obedient; in his mature age he occupies himself in prayer and for the glory of his father; before dying he gives his last instructions to his apostles, and yields his soul into the hands of his father.

Q. Is our Lord the model of different states and conditions?

A. He is the model of the different states and conditions. As each creature represents some one of the perfections of God, it is his wish that each state shall represent some of his qualities and virtues.

Q. How do you explain this by examples?

A. He wishes that priests should represent his holiness, rulers his authority, the married couple his love for his church, parents his divine paternity, the poor his poverty, virgins his virginity, and those who suffer, his virtues in the midst of the persecutions he endured.

Q. Is our Lord the model of all our actions?

A. He is the model of all our actions, and his life is comprised in these words, which ought to be applicable to each one of us: *He did all things well.*

CHAPTER L.

Obstacles to Union with our Lord, the new Adam.

Q. What is it that prevents our union with the new Adam?

A. One only thing can prevent our union with the new Adam—sin.

Q. What is sin and how many kinds are there?

A. Sin is a wilful disobedience to the law of God. Disobedience to our lawful superiors, when their command is just, is also a sin, for God wills that we obey them. There are two kinds of sin, original sin, in which we are born, and actual sin, which we commit ourselves.

Q. How is actual sin divided?

A. Actual sin is divided into mortal and venial. Mortal sin is that which kills the soul, by depriving it of the grace of God.

Q. Is mortal sin a great evil?

A. Mortal sin is the greatest of evils or rather the only evil, since it is a revolt against and a monstrous ingratitude towards God, and prevents us from attaining our last end.

Q. What are the consequences of mortal sin?

A. The consequences of mortal sin are: on earth, the loss of grace, loss of all past merits and remorse; and in eternity the loss of heaven.

Q. What are its punishments?

A. The punishments of mortal sin are, in this world, all the evils that desolate the earth; and in eternity, hell.

Q. What is venial sin?

A. Venial sin is that which does not kill the soul, nor deserve hell. It is called venial—that is, pardonable—because it is less unworthy of pardon than mortal sin.

Q. What are the consequences of venial sin?

A. The consequences of venial sin are, that it weakens grace in us, saddens the Holy Ghost, deprives us of certain special aids, leads to mortal sin, and brings down severe chastisement, as we see by the sacred writings.

Q. What are capital sins?

A. Capital sins are those which give rise to many others. There are seven: pride, covetousness, lust, anger, gluttony, envy, and sloth.

Q. What are the remedies for these sins?

A. The principal remedies for the capital sins are: for pride, humility and prayer; for covetousness, alms-giving; for lust, confession and communion; for gluttony, mortification; for envy, disinterestedness; for anger, meditation on the passion of our Lord; for sloth, to think on the shortness of time.

Q. Whence comes all our sins?

A. All our sins comes from our ungoverned passions. They are the tree, and sin is the fruit. There are three chief passions, love of honour, love of riches, and love of pleasures.

Q. Is it necessary to combat our passions?

A. It is as necessary as it is to be saved. It is in the time of youth especially that we must make war against our passions.

CHAPTER LI.

Perpetuation of our Union with the new Adam—The Church.

Q. What did our Lord do before ascending into heaven?

A. Before ascending into heaven, our Lord thoroughly instructed his apostles in the truths of religion, the continuance of which on earth to the end of the world he

guaranteed, by founding a church for which his first act was to appoint a head.

Q. Which of the apostles did our Lord choose for the head of the church?

A. Our Lord chose St. Peter as the head of the church. Before conferring on him him this honour, he exacted a pledge from him.

Q. What?

A. A pledge of his love. He asked of him three times if he loved him more than the others did; that is if he were ready to sacrifice himself for the salvation of his flock. St. Peter replied to him: *Yes, Lord, thou knowest that I love thee.* Then our Lord said to him, *Feed my lambs, feed my sheep.*

Q. What is the meaning of these words?

A. By the word *lambs* are understood the faithful; and by the word *sheep* all the pastors of the church. St. Peter was elevated above the apostles. The sovereign pontiffs, successors of St. Peter, are above the bishops, and have full power to teach and govern all the church.

Q. What power did our Lord give to the other apostles?

A. Our Lord associated the other apostles in the government of the church, and gave them power to teach, baptize, and forgive sins. He had already given them power to consecrate his body and blood.

Q. What is meant by the teaching of Christ?

A. By the teaching church is meant the first pastors, St. Peter and the apostles, the pope and the bishops, their successors. They alone are the judges of faith, and are clothed with the power to make all laws necessary for the good of the faithful.

Q. What are the principal laws or commandments of the church?

A. They are chiefly six: 1st, to hear mass and rest from servile works on Sundays and holy days of obliga-

tion; 2nd, to keep fast in lent, the ember days, the Fridays in advent, and eves of certain festivals; to abstain from flesh on Fridays and other appointed days of abstinence; 3rd, to confess our sins to our pastor or other priest, duly authorized, at least once a year; 4th, to receive the blessed sacrament at Easter or thereabouts; 5th, to pay tithes to our pastors; and 6th, not to marry within certain degrees of kindred; nor privately, without witnesses; nor to solemnize marriage at certain prohibited times.

Q. Explain the third commandment of the church.

A. In establishing the sacrament of penance, our Lord has obliged us to confess—our necessities make it a duty to frequent the confessional. But in order to guard us against our own negligence, the church has fixed a time beyond which we must not defer our confession.

Q. Is it sufficient to confess once a year?

A. To avoid excommunication, it is sufficient to confess once a year; but to profit by the sacraments and lead a stainless life, it is not sufficient.

Q. Explain the fourth.

A. In instituting the Eucharist, our Lord has obliged us to communicate, for he said: *Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.* And to put a barrier to our great neglect, the church has commanded us, under pain of mortal sin, to receive communion at least once a year, at Easter. She says, *at least* once a year, to show that she desires us to receive oftener. (The other commandments of the church are explained elsewhere.)

Q. What do you remark on the commandments of the church?

A. I remark on the commandments of the church: 1st: that they are a proof of the great wisdom of the

church and of her tender solicitude for her children; 2nd, they are very advantageous to society, because they help us to keep the commandments of God, and oblige us every year to begin a new life; 3rd, they are very advantageous to each of us, because they oblige us to mortify our passions and quit the state of sin.

Q. Is the *church teaching* infallible?

A. Yes, she is infallible; that is, she can neither be deceived herself, nor deceive us, whilst she is teaching us the truth of religion.

Q. How do you prove it?

A. It is proved specially by the words of our Lord, who has promised to be with the church all days even to the end of the world, and to teach her all truth.

Q. With what sentiments should the infallibility of the church inspire us?

A. The infallibility of the church ought to inspire us with: 1st, great confidence, since in hearing the church we are sure that we cannot be deceived; 2nd, great gratitude, which should make us thank God for having given infallibility to the church; 3rd, great docility, we should obey the church as our Lord himself.

CHAPTER LII.

Perpetuation of our Union with the new Adam—The Church continued.

Q. What is the church?

A. The church is the society of all the faithful, united by the profession of the one same faith, the participation in the same sacraments, and by submission to the same lawful pastors, chiefly to our holy father the pope.

Q. Who are they who are not members of the church?

A. Infidels, heretics, schismatics, and rebellious Christians whom the church cuts off from her body by excommunication.

Q. How many ways are there of belonging to the church?

A. There are two ways in which we can belong to the church, actually and virtually. We belong actually to the church when we exteriorly profess the faith of the church and submit to its pastors. A person belongs virtually to the church and can be saved, when, without any fault of his, he belongs to a society different from the true religion, provided he has true charity, desires to know the true religion, and does good according to his knowledge.

Q. What are the marks of the true church?

A. There are four marks of the true church, pointed out by our Lord himself—unity, sanctity, catholicity, and apostolicity.

Q. What is meant by the unity of the church?

A. By the unity of the church is meant, that she has always taught the same faith, commanded the same duties, and held the same sacraments.

Q. What is meant by the sanctity of the church?

A. We mean that Jesus Christ, its head, is holy, its founders are holy; that she teaches truths and duties calculated to make us holy; and that God has wrought miracles to prove the holiness of the church.

Q. How is the church catholic?

A. Because she teaches all the truths revealed by our Lord, without retrenching or altering any of them, and because she exists in all times, and in all places.

Q. How is the church apostolic?

A. Because she comes down from the apostles; because the doctrine which she teaches has been received from the apostles; because it is the apostles who founded the church, and who commissioned the bishops and pastors who govern it.

Q. Which is the true church?

A. The Roman Catholic Church is the true church, because she alone is *one, holy, catholic,* and *apostolic.* All the sects have sprung up since the time of the apostles, and have separated from the Roman Catholic Church.

Q. Can you name two other great advantages to be found in the church?

A. Two other great advantages to be found in the church are, the communion of saints and the forgiveness of sins.

Q. What is the communion of saints?

A. The communion of saints is the union which exists among the members of the church, who are on earth, in purgatory, and in heaven; so that all the spiritual goods of the church benefit each of the faithful.

Q. What is the remission of sins?

A. The remission of sins is the power given to the church to forgive sins. This power is found only in the church, for it is only in the church that our Lord has said: *Whatsoever you shall loose on earth, shall be loosed also in heaven.*

Q. What did our Lord do, after having founded the church?

A. After having founded the church, our Lord ascended into heaven, to send the Holy Ghost, who was to enlighten and guide the church till the end of the world.

COURSE THIRD.

CHAPTER I.

Christianity established—First Preaching of the Apostles—First Century.

Q. What did the apostles do after the ascension of our Saviour?

A. After the ascension of our Saviour, the apostles returned to Jerusalem with the Blessed Virgin; they entered into an upper chamber, to await in prayer and meditation the descent of the Holy Ghost, whom they received on the day of Pentecost.

Q. Relate the history of this miracle?

A. About the ninth hour of the morning a great sound, as of a mighty wind, was heard throughout the whole house where the apostles were assembled; at the same time there appeared tongues, as of fire, which rested on the head of each of the apostles; immediately they began to speak divers tongues; and being changed into new men, full of zeal and courage they went forth to preach Jesus crucified. A multitude of people having learned what had happened, came together into the upper chamber; there were among them men of all nations, who all understood the apostles, each one hearing his own native tongue; this miracle, with the discourse of St. Peter, converted on the spot three thousand persons.

Q. What did the apostles then do?

A. The apostles baptized the new converts; and Peter and John went up to the temple, where they found a man, about forty years of age, lame from his birth, who asked of them alms.

Q. What was St. Peter's reply?

A. St. Peter said to him: *Gold or silver I have none, but what I have I give unto thee: in the name of Jesus of Nazareth, arise and walk.* And the lame man looked up, and was healed; and he entered, full of joy, into the temple with the apostles. St. Peter again preached, and this second discourse converted five thousand persons.

Q. What did the chief priests do?

A. The chief priests and all the synagogue, alarmed at the progress of the gospel, caused the apostles to be apprehended and beaten with rods; forbidding them to preach in the name of Jesus of Nazareth. The apostles answered that *they ought to obey God rather than man,* and continued their mission; this so exasperated the Jews, that they stoned St. Stephen to death.

Q. What was the consequence of this persecution?

A. It caused the gospel to be carried into other countries; for some of the disciples went into Samaria, and some into Judea, where they made a great number of conversions.

Q. What were the conversions by the deacon St. Philip?

A. The principal were those of Simon, the magician, whom he converted in Samaria; and of the minister of the queen of Ethiopia, who had gone up to Jerusalem to worship the true God.

Q. What did Simon, the magician, do?

A. St. Peter and St. John having gone down to Samaria to give confirmation to the new converts, Simon, the magician, wished to purchase from them the power of giving the Holy Ghost. For this he was reproved by St. Peter, but instead of repenting, he became a special enemy of the apostles.

Q. Who was the most ardent persecutor of the church at this time?

A. The most ardent persecutor of the church was a young man named Saul. Having learned that there were many Christians at Damascus, he obtained of the high priests power to have them arrested and brought in chains to Jerusalem; and he set out for that purpose, with a number of officers under his orders.

Q. What happened to him on the way?

A. On the way he was suddenly surrounded by a bright light from heaven, and was cast prostrate on the ground, when a voice was heard, that said to him: *Saul, Saul, why persecutest thou me?* Saul being much frightened, said: *Who art thou, Lord?* and the voice said: *I am Jesus of Nazareth whom thou persecutest.* Saul said: *What wilt thou have me to do, Lord?* and the voice answered: *Go to Damascus, and there it shall be told thee what thou must do.* He arose, and went to Damascus, and was there baptized.

CHAPTER II.

Christianity established—Lives of St. Peter and St. Paul—First Century.

Q. What did the apostles do after having preached the gospel in Judea?

A. The apostles, after having preached the gospel in Judea, divided the whole world among themselves, in order to convert it to Jesus Christ.

Q. Give some account of St. Peter.

A. St. Peter was at Joppa when the Lord made known to him that the Gentiles also were called to the gospel, and that it was himself who, as chief head of the church, was to open the way to them.

Q. Who was the first convert among the Gentiles?

A. The first convert among the Gentiles was a Roman officer named Cornelius, who was then at Cæsarea. He was a man fearing God, and doing much charity: he sent

for St. Peter, who came and baptized him and his whole house.

Q. Where did St. Peter go when he left Cæsarea?

A. He went to Antioch, the capital of Syria, and there established his see. He afterwards travelled over a great portion of Asia and came to Rome, where he contended against Simon the magician, whom the devil had instigated to go to Rome to oppose the preaching of the gospel; he succeeded in putting down the magician; converted many persons, and then returned to the east.

Q. What did he do at Jerusalem?

A. He presided over the council at Jerusalem, at which all the apostles attended. This was the first council, and the model on which have been formed all the councils that have been held in the church. It was decided in this council that the Gentile converts should not be forced to observe the laws of Moses commanding circumcision.

Q. How many epistles did St. Peter write?

A. St. Peter wrote to the faithful, who were scattered through the different provinces of the Roman empire, two letters, which breathe the tenderness of a father and the dignity of the head of the church; he afterwards went to Rome, where the crown of martyrdom awaited him; an honour shared with him by St. Paul, who had also shared with him the labour of preaching the gospel.

Q. Who was St. Paul?

A. St. Paul, whose name was Saul, was of Jewish origin; born at Tarsus, a city of Cilicia, and a Roman citizen by birth. After having persecuted the Christians, he became the most zealous of the apostles, and preached the gospel first at Damascus, whence he was obliged to fly, to escape the fury of the Jews, who had resolved to kill him.

Q. Whither did he go?

A. He repaired to Jerusalem, where he saw St. Peter; thence he went to Antioch, where he remained one year in company with St. Barnabas. These two apostles made so many conversions at Antioch that the faithful there received the name of Christians. From Antioch, they went to the isle of Cyprus, where the governor, Sergius Paulus, having been converted by St. Paul, this apostle, in memory thereof, took the name of Paul.

Q. What else?

A. Accompanied by St. Barnabas, he travelled all through Asia Minor, and arrived at Lystra, where he cured a man who had been lame from his birth. The inhabitants, who were pagans, seeing this miracle, thought the apostles were gods, and wished to offer sacrifices to them.

Q. What happened to St. Paul in the city of Philippi?

A. Having arrived at Philippi, a city of Macedonia, in company with a disciple named Silas, he drove the devil out of a female slave who was possessed. The masters of the slave were much exasperated; for she, by pretending to be a fortune-teller, was a source of great gain to them. They caused Paul and Silas to be beaten with rods, and then thrown into prison, under the pretext that they were disturbers of the public peace. During the night the foundations of the prison were shaken; the gates thrown open, and the chains of the prisoners fell from their limbs. The jailor, thinking that the prisoners had all escaped, was about to kill himself, but St. Paul prevented him, saying: We are all here. The jailor and his whole family were converted; and the next day, St. Paul and Silas were set at liberty, having converted a great number of persons in the city.

CHAPTER III.

Christianity established—Life of St. Paul continued—First Century.

Q. Continue the history of St. Paul.

A. On quitting the city of Philippi, St. Paul went to Thessalonica, where he established a congregation of Christians, to whom, some time after, he wrote one of his epistles. He thence came to Athens; appeared before the senate called the Areopagus, refuted the false principles of the philosophers; confounded idolatry; and shortly after started for Corinth.

Q. Did he remain long at Corinth?

A. He remained there eighteen months, gathering to the true faith a large number of Christians, to whom he wrote two epistles, replete with all that zeal, charity, and prudence which so characterized that great apostle. From Corinth he passed to Ephesus.

Q. What happened to him at Ephesus?

A. At Ephesus he was the object of a violent sedition, excited by a goldsmith who made statues of Diana; previous to his leaving the city, however, St. Paul wrote his admirable letter to the faithful at Rome. Quitting Ephesus, he directed his course to Jerusalem, carrying with him to the faithful of that city the charitable contributions of their brethren, dispersed through Asia. On his way he passed through Troas.

Q. What miracle did he perform at Troas?

A. Whilst preaching at this place, a young man, who was seated in a window, fell asleep, and fell from the third story and was killed. St. Paul restored him to life, and then started for Miletus.

Q. What did he do at Miletus?

A. He there assembled the bishops and pastors of the church of Ephesus, to whom he bade farewell; telling them

they should see him no more. All melted into tears, and conducted him to the vessel on which he embarked for Jerusalem.

Q. What happened to him at Jerusalem?

A. He was apprehended in the temple by the Jews, and delivered up to the Roman governor, who sent him to Rome to be judged at the tribunal of Nero. At Rome, St. Paul remained two years in prison, preaching the gospel to all who visited him.

Q. Did he obtain his liberty?

A. He finally obtained his liberty, went back to the east, wrote to the churches and to his disciples Titus and Timothy, and then returned with St. Peter to Rome. These two apostles filled the city with Christians and even the palace of Nero, who could not endure a religion so holy as that of Christianity.

Q. What did Nero do?

A. He condemned to death the two apostles, who received the crown of martyrdom a short distance from the city. St. Peter was crucified with his head down; but St. Paul, being a Roman citizen, was beheaded. This glorious martyrdom occurred on the 29th of June, in the year 66 after Christ.

CHAPTER IV.

Christianity established—Lives of the other Apostles. First Century.

Q. Who was St. Andrew?

A. St. Andrew was the brother of St. Peter; he was received into the number of the apostles by our Saviour himself. After Pentecost, he carried the gospel into Asia Minor and the country of the Scythians, and was afterwards crucified in the city of Patros.

Q. Who was St. James, the greater?

A. St. James, surnamed the greater, was brother to St. John the Evangelist, and son of Salome, the first

cousin of the Blessed Virgin. After Pentecost, he preached the gospel to the twelve tribes dispersed in different countries, and penetrated as far as Spain. He then returned to Jerusalem, where he was beheaded by order of Herod Agrippa, whose crime did not remain long unpunished; for he soon after died, devoured by worms.

Q. Who was St. John?

A. St. John was the youngest of the apostles, and especially beloved by our Saviour. After Pentecost, he preached the gospel to the Parthians, a warlike nation, which alone disputed with the Romans the empire of the world. The saint returned into Asia Minor, and fixed his residence in the city of Ephesus.

Q. What happened to him there?

A. The Emperor Domitian had him apprehended and conducted to Rome, where he was thrown into a cauldron of boiling oil, from which he escaped unhurt. The tyrant then banished him to the isle of Patmos, where he wrote his Apocalypse, or revelation of the things to come in the course of ages. He afterwards returned to Ephesus and wrote his gospel, for the purpose of showing the divinity of our Saviour. He also wrote three letters to the faithful, and, finally, died, aged about one hundred years.

Q. Who was St. James the less?

A. St. James the less was the son of Alpheus and of Mary, a near relative of the Blessed Virgin. Before the ascension, our Saviour commended to him the church of Jerusalem. He was afterwards the first bishop of that church. He wrote a letter to all the churches, and was finally thrown from the top of the temple by the Jews, in hatred of Christianity.

Q. Who was St. Philip?

A. St. Philip was of Bethsaida, in Galilee; he was

one of the first disciples of our Lord. After Pentecost, he set out for Phrygia, where he established Christianity, and where he died at an advanced age.

Q. Who was St. Bartholomew?

A. St. Bartholomew was also of Galilee. After Pentecost, he directed his course towards the most barbarous countries of the east, and penetrated to the farthest extremities of India. He then returned to Armenia, where he received the crown of martyrdom.

Q. Who was St. Matthew?

A. St. Matthew was a publican, and a collector of the revenues He was converted by our Lord himself, and was received into the number of the apostles. After Pentecost he started for Africa, where he died.

Q. Who was St. Simon?

A. St. Simon was of Cana, in Galilee. After Pentecost, he set out for Persia, where he was martyred by order of the idolatrous priests.

Q. Who was St. Jude?

A. St. Jude also called Thaddeus, was the brother of St. James the less. After Pentecost, he went into Africa, and planted the faith in Lybia. He returned to Jerusalem, and afterwards died in Armenia. He wrote a letter, addressed to all the churches, to guard them against the heresies of the Nicolites and Gnostics, then beginning to spring up.

Q. Who was St Thomas?

A. St. Thomas also was of Jewish origin. After the resurrection, he was permitted by our Lord to put his hands into his sacred wounds. He started after Pentecost for the east, and carried the gospel into Persia, Ethiopia, and India, in which last he sealed with his blood the doctrine he had preached.

Q. Who was St. Mathias?

A. St. Mathias was a disciple of our Lord, and was

chosen by lot to replace Judas. History says nothing of his evangelical labours, nor of the manner of his death.

Q. How many evangelists are there?

A. There are four evangelists; St. Matthew, St. Mark, St. Luke, and St. John. They are called evangelists, because they wrote the four Gospels, or life of our Lord.

CHAPTER V.

Christianity established—Manners of the Pagans—First Century

Q. What was the state of the world at the death of the apostles?

A. At the death of the apostles two great societies existed, watching each other, and on the eve of a mortal struggle; one was the pagan, steeped in crime and profligacy; the other was the Christian, youthful and brilliant with virtues. Rome was at this time the capital of the world and the centre of idolatry.

Q. What do you say of Rome?

A. Rome was an immense city, containing nearly three millions of inhabitants; each house was a magnificent palace, surrounded with porticos and spacious gardens; there were in the city eight hundred baths and four hundred and twenty temples, in which thirty thousand gods were adored. One of the amphitheatres could contain eighty-seven thousand spectators. There were twenty-nine highways leading from the city to the provinces; all of them paved with slabs, and adorned on either side with tombs of marble, richly wrought with gold and bronze. Her riches could not be estimated.

Q. What were the religion and morals of the Romans?

A. The Romans having adopted the religions of the various countries they conquered, all the gross superstitions and hideous divinities of the whole earth were found congregated in the city. Their morals were too

shameful for description. Suffice it to say, that crimes the most revolting were authorized by religion, the silence of the law, or by custom, and were openly committed in the presence of every body, young or old, rich or poor.

Q. What were their laws?

A. They were laws of hatred and cruelty; the most grievous oppression was inflicted on all whom they could oppress. 1st. On woman: she was the slave of her father, who could either kill her or sell her; in marrying, she became the slave of her husband, who could sell or discard her at his pleasure. 2nd. On children: the laws permitted their destruction before birth, and in certain cases, even ordered it; after their birth, it was lawful to expose them, kill them, or sell them; they were chosen as the most acceptable victims to be sacrificed to the false gods. 3rd. On the slave: slaves were sold like animals; were marked with red hot irons on their forehead; during the day they were hurried on by the lash; and during the night they were chained under ground; for the slightest fault or even carelessness, they were put to death. 4th. On prisoners of war: sometimes they were butchered on the tombs of the conquerors; sometimes they were forced to slaughter one another in the amphitheatres to amuse the people; in every instance they were reduced to slavery. 5th. On debtors: it was lawful for creditors to cut to pieces their insolvent debtors. 6th. On the poor: they were called impure animals, and their poverty insulted on every occasion. One of the emperors, to relieve the city of its poor, caused three vessels, crowded with them, to be sunk in the sea. Such was pagan Rome on St. Peter's arrival.

CHAPTER VI.

Christianity established—Manners of the Christians—First century.

Q. Was there not another Rome besides pagan Rome?

A. Besides pagan Rome there was another, a subterranean Rome, inhabited by the first Christians. This subterranean Rome was the catacombs, which formed a city of many miles in extent, in which was a great number of streets, crossing each other in various directions; a number of open squares, and a multitude of tombs.

Q. What is the origin of the catacombs?

A. The word catacombs signifies under ground or cemetery. The name was given to those excavations from which the Romans obtained materials for building and other purposes. They served as a retreat for the first Christians in times of persecution; here they concealed themselves, prayed, and offered up the holy mysteries, either to prepare themselves for martyrdom or to obtain the salvation of their persecutors. To encourage themselves to patience and confidence in God, they painted or engraved the principal traits of the Scriptures analogous to their position, such as *Daniel in the lion's den; the three youths in the fiery furnace; our Saviour raising Lazarus to life, &c.*; also stags, doves, and vines, as symbols of ardent desire, innocence, and charity.

Q. Did the Christians remain long in the Catacombs?

A. The catacombs served as a place of refuge for the first Christians during the persecution, which lasted almost without intermission for three hundred years. When the persecution ceased, they came up from their place of retreat and lived among the pagans. Here the life of our fathers was similar to that in the catacombs; a life of sanctity and innocence. To the pride of the

pagan, they opposed humility, desiring neither riches nor change of condition. To the extravagance of the pagan, they opposed modesty and simplicity; especially in their dress and their furniture. To the profligacy of the pagans, they opposed temperance and fasting, observing frugality and moderation, not only at their ordinary meals, but even in their innocent festivities, which they called *agapes*.

Q. What were the *agapes*?

A. The *agapes* were feasts of brotherly charity, given by the first Christians among themselves. The rich defrayed the expense; the poor were invited, and all, without distinction, sat down and partook of the feast, as children of the same family. The repast commenced and finished with prayer.

Q. What were their fasts?

A. Our fathers fasted not only in Lent, but on every Wednesday and Friday of each week. The church of Rome fasted on Saturday also, in commemoration of the triumph of St. Peter over Simon the magician.

CHAPTER VII.

Christianity established—Manners of the Christians.

Q. What did our fathers in the faith oppose to the shameful vices of the pagans?

A. To the shameful vices of the pagans, they opposed angelic purity of life, a fact which even their enemies were forced to admit.

Q. What virtue did they oppose to the excessive love of gold which engrossed the hearts of the pagans?

A. To the excessive love of gold among the pagans, our fathers opposed attachment from earthly things and voluntary poverty. Satisfied with the necessaries of life, they gave up the surplus to comfort and support

the poor, the orphan, and the widow, and looked upon riches as an obstacle to the true liberty of the soul.

Q. What did they oppose to all crimes in general?

A. To all the crimes of the pagans they opposed a life of prayer and holiness. They rose at day-light, their first act was the sign of the cross, and having dressed themselves with modesty, the whole family repaired to the room allotted for prayer, when the father said the prayers aloud.

Q. In what manner did they pray?

A. They prayed on their knees, with the head uncovered, their eyes raised to heaven, their arms extended, and their faces turned towards the east.

Q. Where did they go after prayers?

A. After prayers they went to the church to hear mass, at which they received communion every day—they left the church with modesty and returned to their houses or went to their work.

Q. By what act did they commence their work?

A. They commenced their work with the sign of the cross; at nine o'clock they prayed again, and then continued their work till dinner, which they took at mid-day. Before feeding their bodies, they gave food to their souls by reading some passages from the Holy Scriptures, they then blessed the food they were about to take. During their meals sacred hymns were sung, a practice also observed whilst at their work; after dinner they again read from the Bible and returned cheerfully to their labour.

Q. What good works did they perform after dinner?

A. After dinner those who could do it occupied themselves in different works of charity, such as visiting the poor and those of the brethren who were in prison for the faith. At three they prayed again.

Q. What did they do in the evening?

A. In the evening, the family being assembled, the parents instructed their children; they then took supper, sang sacred hymns, read the Scriptures and said public prayers, after which each one retired to rest, having first made the sign of the cross on his bed.

Q. Did they pray during the night?

A. They rose at midnight to pray. Such was the life led by our fathers; by imitating them, we also would become saints and cause our religion to be respected by bad Christians, as they caused it to be respected by the pagans.

CHAPTER VIII.

Christianity established—Manners of the Christians continued—First Century.

Q. What did our fathers oppose to the laws of hatred and cruelty which prevailed among the pagans?

A. To the law of hatred and cruelty which prevailed among the pagans, our fathers opposed the law of universal charity; they fulfilled to the letter the command of our Saviour: *Thou shalt love thy neighbour as thyself.*

Q. Explain this answer.

A. In the first place, fathers and mothers loved their children: instead of destroying them either before or after their birth, they took the greatest care to preserve them; they considered them as a sacred trust, and used every means to instruct them and form them to virtue.

Q. What was their greatest care?

A. Their greatest care was to keep their children from evil company and dangerous books; the Gospel was the only thing they placed in their hands; they wished their children to be neat in their dress, but free from all extravagance and vanity.

Q. Did fathers and mothers love each other also?

A. Fathers and mothers loved each other with a Christian love, which was manifested by a constant

affability, affectionate kindness, unremitting attention, and, above all, by frequent and unceasing prayers for the one who had not the happiness of being a Christian. The children imitated the example of their parents; they loved one another with the most sincere affection, they prayed together, and died side by side in the amphitheatres.

Q. Did the first Christians all love one another?

A. The first Christians so loved one another, that the astonished pagans exclaimed, "See how they love one another, and how ready they are to die for one another."

Q. By what names did they call one another?

A. To show the tenderness of their charity, they called one another father, mother, brother, sister, son, daughter, showing thereby that they all constituted but one family. This spirit of charity was evinced even towards the most distant churches.

Q. Who were the particular objects of their charity?

A. The particular objects of their charity were the ministers of the Lord, the poor, and, above all, the Christians condemned to the mines on account of the faith.

Q. Did our fathers in the faith love all men?

A. Our fathers in the faith loved all men, even the pagans their persecutors; they extended to them all kinds of good offices, prayed for them, paid faithfully their taxes, and acquitted themselves of all the duties of good soldiers and good citizens. They also extended their charity to the dead, to the burial of whom they paid special attention—they washed the dead bodies, embalmed them, and wrapped them up in fine linen and cloth of silk—they prayed for them, and gave alms for the repose of their souls.

CHAPTER IX.

Christianity established—First Century.

Q. How did our fathers in the faith arrive at so high a degree of sanctity?

A. Our fathers in the faith arrived at so high a degree of sanctity by endeavouring to perform well the actions of each day, by dividing their time between prayer, labour, and works of charity; but especially by flying all the occasions of sin.

Q. What were those occasions?

A. They were principally shows, dances, and public festivals. Our fathers abstained from such places for the same reasons that made them keep their children away from them.

Q. What were those reasons?

A. 1st, the first Christians considered, and with good reason, theatrical exhibitions as a school of vice; they believed that Christians ought not to witness what they were forbidden to imitate, as it is difficult not to be carried away by our passions, when everything around us contributes to inflame them; 2nd, they said that age was no excuse, because all are human and liable to fall at any age; that custom was no authority, because the customs of the world are no law for a Christian; 3rd, that by going to theatres we scandalize our neighbour; and lastly, that if there were no spectators there would be no actors.

Q. What did they say of balls and public festivals?

A. They said the same; and when the pagans reproached them for not attending, they replied by asking, if the masters of the earth could not be honoured except by excess of intemperance and offences against the Master of heaven.

Q. Was this virtuous conduct pleasing to the pagans?

A. This virtuous conduct was not more pleasing to the pagans than is the conduct of the good to the bad Christians of the present day. The Jews and idolaters spread abroad many calumnies against our fathers and against religion.

Q. Who refuted them?

A. The apologists of religion refuted them with eloquence, whilst the virtuous lives of the Christians refuted them still more effectually; but instead of yielding to conviction, their enemies began to persecute the Christians, and millions of victims were sacrificed through hatred for their religion.

Q. What were these victims called?

A. They were called *martyrs*, that is, *witnesses*. This name is given to Christians who die for the faith; the number of martyrs during the first four ages is incalculable.

Q. What do you say of martyrdom?

A. It is a two-fold proof of the truth of religion. 1st. It is a proof of the truth of religion, because it is the accomplishment of a prophecy of our Saviour, who had announced to his disciples that they would be put to death on account of his doctrine. 2nd. Martyrdom affords another proof of the truth of religion in the constancy with which the martyrs endured their torments; for it is surely a miracle, that millions of virtuous persons, of every age, sex, condition, and country, should, without complaint or murmur, calmly suffer every species of torment for three hundred years.

Q. What do you mean by the acts of the martyrs?

A. I mean the accounts of their trial before the judges; the questions put to them; their condemnation, punishment, and death.

Q. How did the Christians procure the acts of the martyrs?

A. They obtained them in two ways: 1st, by paying the clerks of the courts for permission to transcribe them; 2nd, by mingling, without being known, among the pagans, whenever a martyr was on his trial, and afterwards writing down whatever passed.

Q. What care did the Christians take of the martyrs?

A. They took the most sedulous care of them while in prison; and after their death, they buried them with great respect, and offered up on their tombs the holy sacrifice, not indeed to the martyrs, but to God who had so gloriously crowned them.

CHAPTER X.

Christianity established—First and second Persecutions—First Century.

Q. How many general persecutions of the Christians were there?

A. There were ten general persecutions of the Christians. They are called general persecutions because ordered by the Roman emperors, then masters of the greater part of the world.

Q. Who was the first Roman emperor who persecuted the Christians?

A. The first Roman emperor who persecuted the Christians was Nero, in the 64th year after Christ. Nero having set fire to, and burnt the city of Rome, that he might witness a great conflagration, accused the Christians of having done it, and on that account put a great number of them to death.

Q. What kind of punishments did he make them endure?

A. Some were covered with the skins of wild beasts, and dogs were set on them to worry them and tear them to pieces; others were enveloped in a covering of pitch and wax, they were then set on fire and stationed through

the city in the place of lamps, to light it up during the night. It was during this persecution that St. Peter and St. Paul suffered martyrdom, as also one of Nero's principal officers, named Tropeus.

Q. Did God leave the cruelty of Nero unpunished?

A. God did not leave the cruelty of Nero unpunished; the Romans revolted against him, and he was obliged to hide himself in a marsh, where he prevailed on one of his men to put him to death. This tragical end, and that of all the persecutors, show us how continually God watches over his church.

Q. What other example have you?

A. Another proof of God's constant watching over his church is the ruin of Jerusalem; which, after having crucified our Saviour, never ceased to persecute his disciples. It was besieged by Titus, the son of the Emperor Vespasian, in the seventieth year after Christ.

Q. What signs preceded the destruction of Jerusalem?

A. The most terrible signs preceded the destruction of Jerusalem. A comet in the form of a sword, remained suspended during a whole year over this unfortunate, city; and a man, named Jesus, never ceased, during four years, to traverse the city, crying, night and day, through every street, "*Woe to Jerusalem!*" "*Woe to the Temple!*" "*Woe to the people!*"

Q. Why were all these signs?

A. God caused these signs to appear in order to accomplish the predictions of our Saviour, and to warn the Christians to leave Jerusalem.

Q. What happened to the Jews?

A. During the siege, Jerusalem was divided into different opposing parties; the Jews butchered one another; the city presented a picture of hell itself; famine raged to such an extent, that a mother ate the flesh of her own son.

Q. How was the city taken?

A. On the 10th of August, Titus advanced as far as the front of the temple, the burning of which he had forbidden; but a brand, thrown by a soldier, set it on fire and reduced it to ashes; after which the conqueror levelled the city and passed a plough over it.

Q. Who was the second Roman emperor who persecuted the Christians?

A. The second Roman emperor who persecuted the Christians was Domitian, brother of Titus, whom he succeeded in the 81st year of Christ. He put his own relations to death for being Christians, and caused St. John the Evangelist to be thrown into a cauldron of boiling oil. God punished the tyrant. Tormented day and night by remorse, he was assassinated in the 86th year after Christ; deprived of every mark of honour, and even of burial.

CHAPTER XI.

Christianity established—Third and fourth Persecutions—First and second Centuries.

Q. How was the church attacked after the persecution of Domitian?

A. After the persecution of Domitian, the church was attacked by the spirit of party; the devil, seeing that he could not conquer the church by causing her children to be put to death, endeavoured to divide them; a contest arose among the faithful at Corinth; but the Pope, St. Clement, wrote them a letter, which restored union, at that time so necessary to the church, as another persecution was approaching.

Q. What persecution?

A. The persecution of Trajan. This emperor, given up to the most shameful vices, hated the Christians, whose holy lives were a constant censure upon his own.

Having arrived at Antioch, he ordered all the Christians to sacrifice to the gods, under pain of death, and caused St. Ignatius to be apprehended.

Q. Who was St. Ignatius?

A. St. Ignatius, disciple of St. John, was bishop of Antioch for forty years; he was carried before the emperor, who ordered him to be transported to Rome, to be devoured by wild beasts at the public shows, for the amusement of the people.

Q. What did he do during his voyage?

A. On his voyage, he saw at Smyrna, St. Polycarp, who was also a disciple of St. John; he saw, also, many other bishops, who had come to tender him the good wishes of their churches. From Smyrna he wrote to the faithful at Rome, to entreat them not to ask for his life, neither from men nor by their prayers from God.

Q. What kind of martyrdom did he suffer?

A. Having arrived at Rome on the 20th of December, the saint was immediately conducted to the amphitheatre, where two lions rushing upon him devoured him in an instant; his bones were gathered up in great respect, and carried back to Antioch in triumph.

Q. What was the end of Trajan?

A. Trajan died miserably at a premature age, worn out by his shameful vices. Thus perished all the persecutors of the Christians; their deplorable end, which shows us that men cannot, with impunity, rebel against Jesus Christ, contributed to the establishment of his church, by teaching men to fear him.

Q. Who was the fourth persecutor of the Christians?

A. The fourth persecutor of the Christians was Adrian; he had succeeded Trajan in the 114th year after Christ; he was a cruel, superstitious, and profligate prince: having consulted the demons, they replied that a certain

widow named Symphorosa, was tormenting them unceasingly.

Q. What did the tyrant do?

A. The tyrant caused Symphorosa to appear before him. She had seven sons, Christians like herself; her husband and her brother-in-law, officers in the army of the emperor, had already suffered martyrdom. Adrian ordered her to sacrifice to the gods; she refused, and the tyrant put her and her seven sons to death.

Q. Did any one undertake the defence of the Christians?

A. Quadratus, bishop of Athens, and Aristides, an Athenian philosopher, presented to the emperor a defence of the Christians. Adrian was convinced of the injustice of his course, and the persecution ceased. Nevertheless, the wrath of God fell heavily upon him; a prey to grievous melancholy, he caused himself to be put to death.

CHAPTER XII.

Christianity established Fifth and sixth Persecutions—Second Century.

Q. Which was the fifth general persecution?

A. The fifth general persecution was that of Antonius; this prince, given up to shameful vices, permitted a great number of Christians to be put to death, although he issued no new edicts against them. The principal victim of this persecution was a Roman matron, named Felicitas, together with her seven sons. Publius, the Roman prefect, caused this virtuous family to be apprehended; and not succeeding in making them renounce the faith, he put them to death by the most horrible torments.

Q. What defender of the church did God raise up at this time?

A. God, who never fails to watch over his church,

raised up for her a glorious defender. This was St. Justin, who refuted so effectually all the calumnies of the Jews and pagans against our holy religion, that the emperor put a stop to the persecution; but he died shortly after, and his successor renewed the war against the Christians.

Q. Which was the sixth general persecution?

A. The sixth general persecution was that of Marcus Aurelius. The pride and craftiness of this prince were well fitted to make him an enemy of the truth. St. Justin, although he foresaw that it would cost him his life, addressed to the emperor a second apology; the saint was not mistaken, he was immediately beheaded.

Q. Who were the other victims of this persecution?

A. There were a great many. The first was St. Polycarp, bishop of Smyrna. He was a disciple of St. John, with whom he had lived a long time; when the persecution commenced, his friends advised him to quit the city; he yielded to their counsel, and retired to a house a short distance in the country.

Q. What happened to him?

A. He was soon discovered and apprehended; to the officers who came to seize him, he gave both food and drink; they carried him to Smyrna, and conducted him to the amphitheatre, into the presence of the pro-consul.

Q. What did the pro-consul say to him?

A. The pro-consul said to him, "Blaspheme Jesus Christ." Polycarp made this beautiful reply: "It is now eighty-six years that I serve him, he has never done me any harm; on the contrary, he has loaded me with favours; how can I blaspheme my king and my Saviour?"

Q. What did the pro-consul then do?

A. The pro-consul ordered him to be burnt alive:

but the flames did him no harm—on the contrary, they separated, forming a bow, and resembling the sail of a vessel distended by the wind, they extended over his head a beautiful arch which protected him. The proconsul, seeing this miracle, ordered him to be struck with a dagger; the blood gushed out in such a quantity, that it extinguished the fire. It was thus St. Polycarp crowned his sacrifice on the 25th of April, at two o'clock in the evening, in the 166th year after Christ.

CHAPTER XIII.

Christianity established—Sixth Persecution—Second Century.

Q. On what occasion did Marcus Aurelius give the Christians some respite?

A. Marcus Aurelius gave the Christians some respite on the occasion of the miracle of the thundering legion. He was waging war against the people of Germany; his army was caught in a defile, and hemmed in on every side by the enemy; the heat was excessive, and the Roman army on the point of perishing with thirst.

Q. How were they saved?

A. The thundering legion, composed of Christians fell upon their knees, and by their fervent prayers obtained an abundant rain, sufficient for the whole army and for their beasts. At the same time hail, accompanied with thunder, fell in torrents upon the enemy, who fled in disorder, throwing away their arms.

Q. Did Marcus Aurelius show his gratitude for this?

A. Marcus Aurelius, to testify his gratitude, put a stop to the persecution; and to perpetuate the remembrance of this miracle, raised at Rome a monument which still exists. But shortly after, instigated by the devil, he renewed the persecution against the Christians.

Q. Where was this new persecution the most violent?

A. This new persecution was the most violent in Gaul. The city of Lyons was flooded with the blood of the martyrs. The principal martyrs were St. Pothin, bishop of Lyons, who, over ninety years of age, was seized, maltreated, and thrust into a narrow prison, where he died two days after; and Maturus and Sanctus, who, after having been exposed to the fury of the beasts for the amusement of the people, were placed in a chair of iron heated red hot, and beheaded. The other principal martyrs were Attala, Alexander, Blandina, and Ponticus, a youth of fifteen.

Q. Who was Blandina?

A. Blandina was a female slave, very timid, and of a delicate constitution; but our Saviour endowed her with such fortitude, that she fatigued her very executioners. To every question put to her, she simply replied: "*I am a Christian; no crime is committed amongst us.*"

Q. In what manner did she finally receive the crown of martyrdom?

A. She was exposed in a sack of net-work to a furious cow, which tossed her in the air, and greatly mangled her whole body, after which she was put to death. Ponticus, encouraged by St. Blandina, bravely underwent the various degrees of martyrdom, and consummated his sacrifice by the sword.

Q. Were there other martyrs in Gaul?

A. Yes, there were. The city of Autun witnessed the death of St. Symphorian, a young man distinguished not less by his birth than by his learning and excellent qualities. Heraclius, the governor of the province, had him apprehended, and demanded of him what was his profession and his name. He replied: "I am a Christian." The governor employed caresses, promises, and threats, by turns, to make him sacrifice to the gods,

but finding all his efforts useless, he commanded his head to be struck off.

Q. What happened to the saint whilst he was conducted to execution?

A. Whilst he was conducted to execution, his mother, more venerable for her virtue than for her age, cried aloud to him from the walls of the city: "Symphorian, my son, look up to heaven, have courage, and fear not death, which is the way to eternal life."

Q. Had religion to encounter other enemies?

A. Religion had other enemies to encounter. The philosophers and heretics were leagued together against her. But God was her support: she spread over the whole earth, notwithstanding all the obstacles opposed to her progress.

CHAPTER XIV.

Christianity established—Seventh Persecution—Third century.

Q. How did the third century commence?

A. The third century commenced with a still more violent and general war against the church. The philosophers and heretics united with the executioners for its destruction. But God provided for its defence: to the philosophers and heretics he opposed two able apologists; to the persecutors a multitude of martyrs. The two great apologists were Tertullian and Origen.

Q. Who was Tertullian?

A. Tertullian was a priest of Carthage; he was born in that city in the year 160 after our Saviour; he was the son of a centurion. On his arrival at Rome, he published his Apologetic, that is, a defence of the Christians, and laid it before the magistrates of the empire. This work gave the death blow to paganism.

Q. What work did he publish against heretics?

A. After having confounded the pagans, Tertullian

turned his pen against heretics, and refuted all heresies, past, present, and future, in a work entitled *Prescriptions.*

Q. By what reasoning?

A. By this simple reasoning: *The true church must ascend without interruption up to Jesus Christ; but the Catholic Church alone does ascend without interruption to Jesus Christ; therefore the Catholic Church alone is the true church.*

Q. Did Tertullian persevere?

A. Tertullian had the misfortune finally to fall into considerable errors; but this does not detract from the truth and merit of his works written before his fall.

Q. Who was Origen?

A. Origen was born at Alexandria, in the year 185 of our Saviour. He was the son of the holy martyr Leonidas. Devoted early to study, and gifted with a powerful genius, he became one of the most brilliant lights of the church; he triumphantly refuted Celsus, one of the most dangerous enemies of religion. Origen also fell into some errors, but it appears that he did not continue in them.

Q. Which was the seventh general persecution?

A. The seventh general persecution was that of Septimius Severus. From the beginning of the year 200, this cruel prince published an edict of proscription, and blood flowed freely in every part of the empire.

Q. Who were the first martyrs of this persecution?

A. The first martyrs of this persecution were St. Perpetua and St. Felicitas, and their companions. These saints were of Carthage. Perpetua, aged 22, was of a noble family, married, and mother of an infant which she herself nursed at that time. Felicitas was a slave, and also married. They were apprehended by order of the pro-consul Hilarion.

Q. What did the father of St. Perpetua, do?

A. The father of St. Perpetua, who was a heathen, went immediately and implored her to renounce her faith, and not cause him to die of grief; the pro-consul also joined in his entreaties. Her only answer was, "I am a Christian."

Q. What happened then?

A. The martyrs were conducted to prison, where the jailor, touched by their virtues, was converted. The eve of their death they were allowed a *free supper*—this was a repast given to the martyrs in a hall open to the public. A great number of persons assembled in the hall, where the martyrs addressed them with great piety and firmness, and many were converted.

Q. What punishment did these martyrs suffer?

A. On the morrow the holy martyrs were conducted to the amphitheatre, where three of them were exposed to wild beasts: St. Perpetua and St. Felicitas were enclosed in sacks of net-work and exposed to a furious cow, which tossed and bruised them horribly. But the people, wishing to enjoy the death of the martyrs, demanded that they should be put to death in the amphitheatre. The martyrs received the blow of death without a murmur, and without the slightest emotion.

CHAPTER XV.

Christianity established—Eighth and ninth persecutions—Third Century.

Q. Who was the author of the eighth general persecution?

A. The author of the eighth general persecution was Decius. The most illustrious martyr during this persecution was St. Pionius of Smyrna—he was a priest, and a disciple of St. Polycarp. To all the questions o

the Judge, he simply replied: "I am a Christian and a child of the Catholic Church."

Q. What torments had he to suffer?

A. After suffering all kinds of torments, he was condemned to be burnt alive; but having prayed, he quietly expired without a single hair of his head being burnt.

Q. Who were some of the other martyrs?

A. During this persecution occurred the martyrdom of a child named Cyril, who, in ascending the pile on which he was to be burnt, asked the attendants to join with him in singing canticles at his happiness. In Sicily, St. Agatha was also martyred, who, although young, of a noble family, and the heiress of a great fortune, preferred to renounce all rather than her faith.

Q. Who was the author of the ninth general persecution?

A. The author of the ninth general persecution was Valerian. He put to death a great number of Christians, and among others the Pope St. Sixtus II. On his way to martyrdom, St. Lawrence, a deacon of the church of Rome, asked him with many tears whither he was going without him? The Pope replied, "You shall follow me in three days." The prediction was accomplished.

Q. What did the prefect of Rome demand of him?

A. The prefect of Rome, having arrested St. Lawrence, demanded of him the treasures of the church. The saint assembled all the poor whom the church supported, and said to the prefect: "These are the treasures of Christians." The judge, being furious, caused Lawrence to be placed on a gridiron over a slow fire. The saint appeared as easy as on his bed; he prayed for the conversion of Rome, and sweetly expired. He was soon followed by St. Cyprian.

Q. Who was St. Cyprian?

A. St. Cyprian was bishop of Carthage, and son of one of the first senators of that city. After having succoured the pagans, who were visited by the plague, he was apprehended and condemned to lose his head. The saint on hearing his sentence, replied: "God be praised." And after having prayed for his church he received the fatal blow.

CHAPTER XVI.

Christianity established—Tenth persecution—Third and fourth Centuries.

Q. How did God punish the Emperor Valerian?

A. Like all the other persecutors, the Emperor Valerian was punished in a very striking manner. He was made prisoner, by Sapor, king of Persia, who obliged to stoop down and serve as a foot-stool for him whenever he mounted his horse; he afterwards caused him to be skinned alive, painted the skin red, and hung it up in one of the temples of his gods.

Q. Which was the tenth general persecution?

A. The tenth general persecution was that of Diocletian. This cruel prince associated with himself in the government of the empire, Maximian, Galerius, and Constantius Chlorus. All of them, except the last, were bitter enemies of the Christians.

Q. What was the martyrdom of the Theban Legion?

A. Maximian had in his army a legion composed entirely of Christians. They were all veterans, and came from the east and the neighbourhood of Thebes, in Egypt; for this reason they were called the Theban Legion, and consisted of about ten thousand men. Maximian, having arrived at Geneva in Switzerland, ordered them to sacrifice to the gods: upon their refusal, he caused them all to be massacred.

Q. In what manner did God come to the assistance of his church?

A. At the moment when the Christians were going to be attacked more violently than ever, God sent into the desert holy men to pray, like Moses, and obtain victory for the Christians. These holy men were St. Paul, the first hermit, and St. Anthony and his disciples.

Q. Who was St. Paul?

A. St. Paul, the first hermit, was born in Egypt in 229. At the age of twenty-two he retired into the deser where he used a cave for a dwelling, the palm leaves for clothing, and the fruit of the palm for food. At the age of forty-three the Lord fed him miraculously, as he formerly fed Elias; he lived in the exercise of prayer and penance to the age of 113. When he died, two lions came and scratched a hole, in which St. Anthony buried him with the hymns and prayers of the church. St. Anthony kept the habit of the saint, which was made of palm leaves, and wore it only on the solemn festivals of Easter and Pentecost.

CHAPTER XVII.

Christianity established—Tenth persecution continued—Fourth Century.

Q. What was St. Anthony?

A. St. Anthony was the father of the Cenobites. Cenobites are those religious who live in community, and Anchorites are those who live separately in cells. St. Anthony was born in Egypt in 251. After the death of his parents he gave all his goods to the poor, and retired within the desert of Thebais, where he lived during forty years, after which he consented to receive disciples; the number of them became so great that he built monasteries to receive them.

Q. When did this happen?

A. This happened about the year 303, when the Emperor Diocletian published his most furious edict of per-

secution against the church. St. Anthony had much to suffer in the desert from the devil, who made violent assaults upon him; but the saint put him to flight, simply by the sign of the cross. He often recommended to his disciples the use of this wholesome sign, and also watchfulness over themselves, prayer, and the thought of eternity.

Q. To what age did St. Anthony attain?

A. St. Anthony attained the age of 105 without having any infirmity. When dying, he gave to St. Athanasius his cloak and one of his sheep skins; the other sheep skin he gave to the Bishop Serapion, and his chalice to his disciples: this was all his property. He went sweetly to sleep in the Lord.

Q. Who was St. Syncletica?

A. St. Syncletica was descended of a noble and virtuous family; she possessed a great fortune, but after the death of her parents she distributed it all to the poor, and retired into a solitude not far from Alexandria, where she first established monasteries for women in the East. The saint, after suffering from a severe malady, died aged eighty-seven years.

Q. Why has God established religious orders?

A. God has established religious orders to preserve and propagate Christianity. The contemplative orders whom we see shut up in monasteries, devoted to the exercises of prayer, fasting, and mortification, have for their object: 1st, to pray for Christians who live in the world, and to expiate the sins of the world; 2nd, to preserve the practice of the gospel in its primitive purity.

Q. What remark do you make on the establishment of religious orders?

A. I remark that they were founded at the moment when Christians began to relax in piety, and depart

from the practice of the primitive virtues. Providence wished to preserve in the world models of the exemplary life led by our fathers in the faith. For this reason, the life and even the dress of religious men remind us of the life, manners, and customs of the first Christians.

CHAPTER XVIII.

Christianity established—Tenth persecution continued—Fourth Century.

Q. What service do the contemplative orders render to society?

A. The first service they render to society is to preserve in its purity the practice of the Gospel, to which the world is indebted for its happiness; the second is to offer an asylum to many persons who do not wish to live in the world, or who could not remain in the world without becoming a shame and a disgrace to society; the third is to give the world an example of contempt for riches and pleasures, the irregular love of which is the source of all evil. The example of the religious orders affords the best means of undeceiving mankind and procuring happiness for the world; the fourth is to prevent a great number of persons from being a charge to society, to dispense abundant alms, and afford an unfailing source of relief during times of public distress.

Q. What happened after the foundation of the first contemplative orders?

A. After the foundation of the first contemplative orders, destined to obtain victory for the church, Diocletian sent forth his edicts of persecution, which commenced in 303. The first to suffer in this persecution were the principal officers of the imperial palace. One of them, named Peter, was frightfully beaten and then roasted on a gridiron over a slow fire. Blood flowed in torrents through all the provinces.

Q. What was the intention of Diocletian in this?

A. It was the intention of Diocletian to annihilate the very name of Christianity. To find out the Christians, he placed idols in the streets, near the fountains, in the public squares and market places, and all who passed through the streets, who came for water, or to purchase in the market, were obliged to offer sacrifice. Houses inhabited by Christians were set on fire, and all perished in the flames.

Q. What is the history of St. Cyr and St. Julitta?

A. One of the first victims of the persecution of Diocletian was St. Julitta, with her son St. Cyr. St. Julitta was of the city of Iconium, and of the royal race. She fled to the city of Tarsus, in Cilicia, with two servants and her son St. Cyr, at that time about three years of age.

Q. What happened to her?

A. The governor, named Alexander, caused her to be apprehended and beaten severely with the sinews of an ox; at the same time he took her son in his arms, and tried to caress him, but the young martyr scratched his face with his little hands, and as often as St. Julitta said, "I am a Christian," he replied, I am a Christian.

Q. What did the judge do?

A. The barbarous judge threw down from the tribunal the innocent victim, whose head was broken by the fall, and who died bathed in his own blood. St. Julitta thanked God for the victory granted her son, and was herself beheaded.

CHAPTER XIX.

Christianity established—Tenth persecution continued—Fourth Century.

Q. What is the history of St. Phocas?

A. St. Phocas was a gardener, and his simplicity and

innocence of manners were truly patriarchal. His garden and his thatched cabin afforded him the means of doing charity, and exercising hospitality. The governor of the province sent some soldiers to put him to death. Having arrived without knowing at the house of Phocas, who entertained them for the night, they asked him where they could find Phocas, whom they had orders to kill. In the morning he said to them, "I have found Phocas; I am he; I do not fear death." They killed him.

Q. What was the martyrdom of Taracus, St. Probus, and St. Andronicus?

A. St. Taracus was an old soldier, and sixty-five years of age when he was apprehended. St. Probus was very rich, but he renounced all in order the better to serve God. St. Andronicus was a young man of one of the first families in Ephesus. They were all three carried before Maximus, the governor of Cilicia, who asked their names and their professions. They replied, "We are Christians; that is our name and profession."

Q. What punishment did he make them suffer?

A. He caused their teeth to be broken out, their sides to be torn with iron points, their hands to be pierced with red-hot nails, and the skin to be torn from their heads on which were placed burning coals. Finding that he could not conquer them, he condemned them to be exposed to wild beasts.

Q. How did they die?

A. The day of the show or spectacle a bear and a lioness of enormous size were loosed against them. The roaring of the beasts made the very spectators tremble, but the two beasts gently approached the martyrs, and crouching down before them, licked their feet. The tyrant being confounded, ordered their heads to be struck off. The Christians carried away the bodies during the night and interred them.

Q. What was the martyrdom of St. Agnes and St. Eulalia?

A. Whilst the blood of the martyrs was flowing in the east, it also bedewed the provinces of the west. Two young virgins of illustrious birth, and heiresses to large fortunes, obtained a glorious victory. The first was St. Agnes, who was scarcely thirteen. The governor of Rome having demanded her in marriage for his son, she replied that she was already promised to a heavenly spouse. By this it was known she was a Christian; and without being at all moved by the appalling sight of the instruments of death, she tranquilly received the blow amidst the tears of the spectators.

Q. Who was St Eulalia?

A. St. Eulalia was born at Merida, in Spain. Aged about thirteen, she presented herself of her own accord before Dacian, the governor of the province, and reproached him for the impiety that made him wish to destroy the true religion. Dacian caused her to be torn in the side with red-hot hooks. The saint counted her wounds and said tranquilly, "They write your name upon me, Lord; they engrave your victories upon my body. How I love to read such writing!" She was burnt alive.

CHAPTER XX.

Christianity established—Divinity of Religion—Fourth Century.

Q. What remark do you make on the history of the martyrs?

A. I remark that God chose the martyrs from all the different countries in the world, in order to show the unity and catholicity of the faith in all ages and conditions of life, thereby teaching us that every age and condition has given saints to heaven, and can still give them.

Q. What do you observe respecting the death of the persecutors?

A. Their death is a visible proof of the justice of God. The punishment they received whilst yet on earth teaches us to fear God; and this fear helps to strengthen religion. Thus martyrs and tyrants contribute, each in their way, to the glory of Jesus Christ.

Q. Who gave peace to the Church?

A. It was Constantine, son of Constantius Chlorus, that gave peace to the church. On the eve of a battle a luminous cross appeared in the heavens to Constantine and his whole army. On the middle of the cross there appeared these words: "In this sign shalt thou conquer." On the following night our Lord appeared to Constantine and ordered him to make a standard similar to that he had seen in the heavens, and promised him he should obtain the victory. Constantine obeyed and was victorious. He entered Rome, and declared himself the protector of the Christian religion, to which he granted peace and liberty in 313.

Q. What does the establishment of the church prove?

A. The establishment of the church proves the divinity of religion; it was established despite all human power; therefore God is its author.

Q. How could we reason with the impious?

A. We could reason with the impious thus: The Christian religion was established by miracles, or with out them—which do you choose? If you say it was established by miracles, then it is divine, it is true; because God cannot work miracles to authorize falsehood. If, on the contrary, you say that the Church was established without miracles, you admit the greatest of all miracles; for the universe converted by a dozen fishermen is the greatest of miracles.

Q. What has the church effected in becoming free?

A. The church, in becoming free, has changed legislation so as to render it mild and equitable; she has abolished the severity of slavery, polygamy, divorce, the right to sell or destroy children; in a word, she has ameliorated the whole condition of man.

CHAPTER XXI.

Christianity preserved and propagated—Arius—St. Athanasius—Fourth Century.

Q. By what means does our Lord preserve and propagate religion?

A. Our Lord preserves and propagates religion, 1st, by the priesthood; 2nd, by the saints; 3rd, by religious orders; 4th, by the missions.

Q. Who are the first defenders of religion?

A. The first defenders of religion are priests. For this reason the priest is charged to preach the truth, in order to oppose it to error; to give good example, in order to oppose it to scandal; to console man in his misfortunes, and thereby to prevent him from becoming miserable, as he was under paganism.

Q. Who are the next defenders of religion?

A. The second defenders of religion are the great saints who have appeared from time to time, when the Church was threatened with the greatest evils and dangers. They are charged to defend the truth, give good example, and solace the miserable. Hence there are three kinds of saints, the apologists, the contemplatives, and those devoted to the sick. They always appear when their presence is most needed by the church.

Q. Who are the third?

A. The third defenders of religion are the religious orders. They are, also, of three kinds. The learned orders, for the defence of the truth; the contemplative, for good example and prayer; and the charitable, to

succour the afflicted. All these various means of defence are reducible to one, that is, the church; for it is in the church, and by the church, that priests are consecrated, and the saints and religious are formed.

Q. What are the means established by our Lord for the propagation of religion?

A. The means established by our Lord for the propagation of religion are the missions, the effect of which is seen more especially when a nation or people have rendered themselves worthy to receive the faith, thereby winning new children to the Church, and compensating for those she has lost.

Q. Did the church enjoy peace after the persecutions?

A. After the persecutions the church did not enjoy peace; for, like our Saviour, she must ever be exposed to new attacks. The first who rose up against the church was Arius, who dared to deny the divinity of our Lord. He was condemned in the general council of Nice and sent into exile, whence he returned only to die a cruel and shameful death.

Q. Who was at that time the defender of the truth?

A. The greatest defender of the truth against the Arians was St. Athanasius, bishop of Alexandria, in Egypt. He had much to suffer for the good cause during his life, which was very long. He died in the midst of his people, regretted by all, in the year 373 after Christ.

Q. How did our Lord repair the losses of his church?

A. The church has seen a great number of her children drawn into heresy. Our Lord consoled her by the conversion of new people. St. Frumentius carried the light of the faith into Abyssinia, which embraced religion with great ardour. At the same time, a Christian slave converted the nation of the Iberians.

CHAPTER XXII.

Christianity preserved and propagated—St. Hilary—St. Martin—St. Gregory Nazianzen—St. Basil—Fourth Century.

Q. Who was St. Hilary?

A. St. Hilary, bishop of Poictiers, was raised up by God to defend the Western church against Arianism at the same time that St. Athanasius defended the Eastern church against the same heresy.

Q. Who was the most illustrious disciple of St. Hilary?

A. The most illustrious disciple of St. Hilary was the great St. Martin, son of a military tribune. St. Martin was obliged to embrace the profession of a soldier, but even there he failed not to practise every virtue, especially charity towards the poor. He afterwards attached himself to St. Hilary, founded the first monastery known in Gaul, was consecrated bishop of Tours, and converted a great number of pagans, which compensated the church for the children she had lost by Arianism.

Q. What was passing in the east at that time?

A. Whilst St. Hilary was defending religion, and St. Martin propagating it in the west, the emperor Julian, the apostate, endeavoured to re-establish paganism in the east.

Q. By what means?

A. In order to destroy religion by a single blow, he undertook to give the lie to the Lord by rebuilding the temple of Jerusalem. He destroyed what remained of the old foundations, but in the act of placing the first stone of the new temple, a whirlwind of flames burst out of the earth and forced the workmen to fly. He renewed the attempt several times, but each time new

flames bursting forth prevented the work, and he was obliged to abandon it.

Q. What effect had this miracle?

A. This miracle, attested by a pagan author, filled the Catholics with joy, and enraged the apostate who swore to avenge himself on Jesus Christ; but he was mortally wounded in a battle, when, foaming with rage, he took with his hand the blood from his wound, and threw it towards heaven, crying: "Thou hast conquered, Galilean." It was thus he called our Lord. These words were the last cry of expiring paganism.

Q. How did God sustain his church?

A. God sustained his church thus: he himself confounded Julian the apostate, and then he raised up learned doctors who wrote against him as well as against Arianism, which from day to day was extending its ravages. Amongst these great doctors were St. Gregory Nazianzen and St. Basil the Great.

Q. Who was St. Gregory Nazianzen?

A. St. Gregory was born at Nazienzen, a city of Cappadocia. He was trained to virtue by his parents, and sent to Athens to study, where he formed an intimate friendship with St. Basil. The fruit of this friendship, which should serve us as a model, was to guard them from bad example and aid their progress in virtue and science.

Q. What was the eulogium passed upon them?

A. The eulogium passed upon them was, that they knew only two streets, the one that led to the church, and the other to the public schools. Gregory was elected Archbishop of Constantinople, where he had much to suffer from the heretics; he retired into solitude, where he composed his beautiful works, which are the glory and treasure of the church.

Q. Who was St. Basil?

A. St. Basil was of Cæsarea in Cappadocia, of a family not less illustrious for its sanctity than for its nobility. Having reached a mature age, he retired into solitude and founded many monasteries both of men and women, for whom he drew up a code of wise regulations. It is for this reason he is regarded as one of the four patriarchs of the religious life.

Q. Did he remain always in his solitude?

A. He did not remain always in his solitude. Being, entirely against his wish, made bishop of Cæsarea, he was one of the pillars of the church against Arianism; he made the Emperor of Valens tremble, and died at the age of fifty-one, so poor that he did not leave wherewith to erect a tombstone over his grave.

CHAPTER XXIII.

Christianity preserved and propagated—St. Hilarion, St. Ambrose, St. Augustin—Second General Council—Fourth and fifth Centuries.

Q. What happened about the close of the fourth century?

A. About the close of the fourth century schism and heresy caused a number of disorders. Great saints retired into the desert, there to do penance for the sins of the world, and obtain a victory for the church; of this number was St. Hilarion.

Q. Who was St. Hilarion?

A. St. Hilarion was born in Palestine, of idolatrous and rich parents. At the age of fifteen he retired into the desert, where he lived to the age of eighty-four, practising the most incredible austerities. Perceiving that his death was near, he said: "What dost thou fear, my soul? it is now seventy years that thou servest Jesus Christ, why shouldst thou fear?"

Q. What new heresy arose at this time?

A. At this time arose the heresy of Macedonius, who

denied the divinity of the Holy Ghost. Our Lord came to the aid of his church, by means of the council of Constantinople, which condemned the heretic, and added some words to the symbol of Nice, the better to explain the faith touching the Holy Ghost. This is the symbol sung at Mass.

Q. Was the church in peace after the condemnation of Macedonius?

A. She was not. The followers of this heretic, as well as the Arians, troubled the church by spreading their errors. But God raised up, to oppose them, a great doctor named St. Ambrose. St. Ambrose was the son of the prefect of Gaul, and was made bishop of Milan, notwithstanding his tears and his opposition. He extinguished the heresy of the Arians in his diocese, and showed himself always firm in defending the cause of God.

Q. On what occasion did his firmness show itself in a special manner?

A. His firmness was specially shown in his conduct towards Theodosius the Great. This emperor, having massacred seven thousand inhabitants of the city of Thessalonica, dared immediately after to enter the church. St. Ambrose stopped him at the door, and made him do penance. The emperor submitted with humility.

Q. Who was St. Augustin?

A. St. Augustin was born at Tagaste, in Africa. His mother was St. Monica, and his father Patrick, a pagan, but he was converted by the prayers and patience of his virtuous wife. In his youth, St. Augustin fell into every disorder, from which he was withdrawn by St. Ambrose, and St. Monica his mother.

Q. What did he do after his conversion?

A. After his conversion, he retired into the country,

became the bishop of Hippo, and confounded the heretics, schismatics, and pagans, who united their attacks against the church. Like St. Ambrose, he sold the saered vessels to redeem captives, and died so poor as to render it unnecessary for him to make a will.

CHAPTER XXIV.

Christianity reserved and propagated—St. Chrysostom, St. Jerome, St. Arsenus—Third and fourth General Councils—Fifth Century continued.

Q. Who were the other doctors raised up by God to defend religion during the fifth century?

A. During the fifth century God raised up a great number of other doctors to defend religion; such as St. Cyril of Alexandria, St. Isidore of Pelusium, St. Epiphanius, and, above all, St. Chrysostom of Constantinople, and St. Jerome.

Q. Who was St. Chrysostom?

A. St. Chrysostom was son of one of the generals in the Roman army; he was born at Antioch, and reared in piety by a virtuous mother; he became so skilled in eloquence, that he changed the whole face of the city of Antioch.

Q. How did he become the patriarch of Constantinople?

A. The Emperor Arcadius had him carried off and consecrated archbishop of Constantinople. The saint there displayed the same zeal as at Antioch, and with the same success. But the heretics and the evil disposed caused him to be sent in to exile where he died in 407.

Q. Who was St. Jerome?

A. St. Jerome, born in Pannonio, was sent to Rome to perfect himself in the sciences. He there forgot, for a time, the good principles received from his family; but

entering into himself, he was baptized, and consecrated himself entirely to prayer and study. He retired to Bethlehem, and spent the rest of his life in great austerities. It was from the depth of his solitude that he refuted the schismatics and heretics, and enlightened the church by a great number of learned works.

Q. Who were the principal solitaries of the fifth century?

A. The principal solitaries of the fifth century were St. Nilus, St. Simon Stylites, St. Arsenius and St. Gerasimus. Whilst great doctors were doing battle for the church, great saints were praying in the desert for her triumph and to stay the justice of God.

Q. Who was St. Arsenius?

A. St. Arsenius was first the preceptor of the children of the Emperor Theodosius. After having passed eleven years at court, he retired into the desert, where, till the age of ninety-five, he led a life wholly angelical, after saying to himself: "Arsenius, why did you quit the world? why have you come hither?"

Q. Who was St. Gerasimus?

A. St. Gerasimus fixed his habitation in Palestine, on the banks of the Jordan, and founded there a very celebrated laura. A laura signifies a habitation of solitaries, whose cells are ranged in a circle, separated from one another, but all opening into the church, which is built in the centre of the circle. These saints all lived in perpetual silence, each in his own cell occupied in prayer and manual labour. On Sunday they all assembled in the church, to participate in the holy mysteries.

Q. How did God punish the sins of the heretics and pagans?

A. During the fifth century God punished the sins of the heretics and pagans by bringing down upon the Roman empire hordes of barbarians, led on by the

redoubtable chiefs, Attila, king of the Huns, and Alaric, king of the Visigoths. The pope, St. Leo, twice saved Rome from their fury.

Q. Were there not two general councils held in the fifth century?

A. There were two general councils held in the fifth century; one at Ephesus, in 431, which condemned Nestorius; the other at Chalcedon, in 451, in which Eutyches was condemned.

CHAPTER XXV.

Christianity preserved and propagated—St. Patrick, St. Clotilda, St. Benedict—Fifth General Council—Fifth and Sixth Centuries.

Q. What do you further remark of the fifth century?

A. Whilst heresies afflicted the church in the east, new nations were converted to the faith in the west.

Q. Who were these nations?

A. The Irish and the French.

Q. Who was the apostle of Ireland?

A. The apostle of Ireland was St. Patrick. He was born in France,* and carried off by a gang of barbarians, who took him to Ireland, where he was reduced to the condition cf a swineherd. God delivered him; but from the moment he returned to his own country, he resolved to go back to Ireland, to preach there the faith. Pope Celestine made him bishop, and sent him to Ireland, which he had the happiness to convert to Christianity.

Q. Who was the apostle of the French?

A. It may be said that St. Clotilda was the apostle of the French. This princess was a Catholic, and was given in marriage to Clovis, king of the French. She endeavoured by the practice of every virtue to gain the

* Alban Butler places his birth in Scotland, others in Brittany; but Dr. Lanigan and others contend it was Tours, in France.

heart of her husband, in order to gain him to Jesus Christ. Clovis postponed his conversion from day to day; at length the moment of grace arrived.

Q. On what occasion?

A. In a battle against the Germans, Clovis saw his army in confusion, and himself exposed to fall into the hands of his enemies. He invoked the God of Clotilda, and promised to adore him if he should be victorious. His prayer was heard; on his return to Rheims, he was baptised by St. Remigius, bishop of that city, together with a great number of his officers.

Q. What was the end of St. Clotilda?

A. St. Clotilda, having obtained the great wish of her heart, retired after the death of her husband, in the died full of days and merit, on the third of June, in the year 545. She and St. Monica are the models of mothers and wives.

Q. Who was St. Benedict?

A. St. Benedict was born in Italy. His parents sent him to Rome to study; but fearing to lose his innocence there, he left the city and retired to the desert of Subiaco, city of Tours, near the tomb of St. Martin, where she and afterwards to Mount Cassino, where he founded the celebrated monastery which bears that name. He soon after founded twelve others, for which he wrote a code of rules full of wisdom. St. Benedict is the first patriarch of the religious orders in the west. By the first article of his rule, persons of every description are admitted. This was intended to open an asylum to all those who were compelled to fly from the barbarians.

Q. What service have the Benedictines rendered?

A. The Benedictines have rendered the greatest services to the world. They have cleared vast provinces; preserved the works of the ancient writers; edified the church, and carried the faith to whole nations.

Q. Was there not a general council held in the sixth century?

A. In the sixth century there was a general council held at Constantinople, in 553, in which many errors were condemned.

CHAPTER XXVI.

Christianity preserved and propagated—St. Austin, apostle of England, and St. John the Almoner—Sixth and Seventh Centuries.

Q. How was England converted?

A. A young deacon named Gregory, was one day passing through the market at Rome, and there saw some slaves of remarkably fine appearance exposed to sale. He learned that they were from Great Britain, and pagans. "What a pity," said he, "that such beautiful creatures should be slaves to the devil."

Q. What did he do afterwards?

A. Having become Pope, with the title of Gregory, he sent into England St. Austin, prior of one of the Benedictine convents at Rome. The saint set out with forty missioners; they arrived safely in England, and penetrated as far as Canterbury, of which place Austin became bishop.

Q. Did they make many converts?

Q. The pagans, struck by the brilliant virtues and miracles of the apostles, were converted in great numbers. The king himself demanded baptism; and in a short time all Great Britain became Christian. It is thus our Lord compensated the church for the losses which heresies caused her to sustain in the east.

Q. What happened in the commencement of the seventh century?

A. In the commencement of the seventh century the vengeance of God fell upon the empire of the Persians, who, from the birth of Christianity, had never ceased to persecute the Christians.

Q. How did the Persians at last bring the vengeance of God upon their empire?

A. The Parthians and Persians, led on by their king, Chosroes, made a descent upon Syria and Palestine; took Jerusalem, delivered it up to fire and sword, and possessed themselves of the true cross, which they carried into Armenia, after having massacred a great number of Christians, and reduced the rest to the most abject misery.

Q. How did our Lord come to the relief of his afflicted children?

A. Our Lord came to the relief of his afflicted children by raising up for them a man who sympathised deeply with them in their afflictions, consoled them, fed them, and aided them greatly to re-build Jerusalem. This man, who may be called the St. Vincent de Paul of the east, was St. John, patriarch of Alexandria, in Egypt. He was so charitable that he received the name of the Almoner.

CHAPTER XXVII.

Christianity preserved and propagated—St. John the Almoner continued—The true Cross restored—Seventh Century.

Q. Continue the life of St. John the Almoner.

A. St. John was as ready to forgive injuries as to distribute alms. One day, a senator, named Nicetas, wished to take possession of a piece of property which belonged to the church and to the poor of Alexandria. The saint opposed it, which made the senator very angry. The saint had no sooner returned home than he sent two ecclesiastics to say to Nicetas: "My brother, the sun is about to set." The senator understood, and went immediately to the holy patriarch. The both knelt down and prayed together, they embraced each other, and thenceforward they remained ever united in sincere friendship.

Q. What was the resignation of the holy patriarch?

A. At the moment when he most needed all his resources, he learned that thirteen vessels, laden with corn and valuable merchandise, belonging to the church of Alexandria, had been shipwrecked. He received this dispensation of Providence with all the resignation of the holy man Job, and like him was he rewarded.

Q. What was his spirit of poverty?

A. He occupied a small cell, and slept on a poor bed, which had but a single cover, made of wool, old and torn in many places. A rich citizen of Alexandria purchased a new one, and begged him to make use of it for his sake. The saint with much reluctance consented to use it.

Q. What happened afterwards?

A. He was unable to sleep the whole night. He was heard constantly saying: "Who would think that the humble John has on him a covering that cost thirty-six pieces of silver? How many poor are there who have only a reed-mat to lie on? God be praised, it is the first and last time I use this covering." Early in the morning he had it sold.

Q. Where did St. John the Almoner die?

A. St. John the Almoner having lived to a very old age died in the island of Cyprus, leaving the following will: "I, John, who am only a poor sinner, return thanks to God, that at the hour of death my whole wealth consists of but a single piece of money. As I have heretofore given all I had to God, so I now give him this also, by giving it to the poor."

Q. How did God punish the Persians for having laid waste Jerusalem?

A. God, who had raised up St. John the Almoner to succour the Christians of Palestine and Syria, did not fail to punish the Persians for the crimes and profana-

tions which they had committed. The Emperor Heraclius gave the first death blow to their empire, by a great victory obtained over them; after which their king, Chosroes, who had taken Jerusalem and carried away the true cross, was assassinated by his own son.

Q. What became of the true cross?

A. The true cross was restored, still enclosed in its case, and sealed with the seal of the patriarch of Jerusalem, and was carried back in triumph to the holy city.

CHAPTER XXVIII.

Christianity preserved and propagated—St. Sophronius—Sixth General Council—St. Willibrod—Seventh and eight Centuries.

Q. Who gave the last blow to the empire of the Persians?

A. Mahomet gave the finishing blow to the empire of the Persians. He was born at Mecca, a small town in Arabia, of obscure parents. Crime cost him nothing, if by it he could attain his wishes. In order to hold a more sure and unlimited sway over the Arabs, a great number of whom were still idolaters, he determined to form a religion for them.

Q. What was his religion?

A. The religion of Mahomet was an absurd mixture of Christianity, Judaism, and idolatry. He admits the existence of one God, but denies the free will of man; he prescribes different acts of religion, but sanctions the most shameful sins, and promises his followers sensual pleasures in eternity as their reward.

Q. What were the effects of this religion?

A. It produced debasement, corruption, slavery, and barbarism; whereas Christianity has purified morals, abolished slavery, and civilized nations.

Q. Did Mahomet succeed in establishing his religion?

A. He succeeded by means of the sword. His law

was: Believe or die! The Mahometans owe their success to force and the love of pleasures; whereas the apostles established the Christian religion by placing a restraint upon all the passions of man, and by suffering martyrdom themselves.

Q. Is the religion of Mahomet one?

A. Whilst the Christian religion is one and undivided, Mahometanism is divided into a multitude of sects. There are more than sixty of these sects.

Q. What was the end of Mahomet?

A. A Jewish woman wishing to ascertain if Mahomet was really a prophet, as he pretended, poisoned a shoulder of mutton, and gave it to him to eat. The pretended prophet did not discover it until after he had eaten of it; he then died miserably.

Q. How did the empire of the Perisans terminate?

A. Omar, one of the lieutenants of Mahomet, was appointed by Providence to punish the Persians. He declared war against them, killed their last king, and destroyed their empire. The Mahometans called by God to chastise the guilty nations, reduced to servitude all the provinces of the east which embraced heresy.

Q. What other calamity afflicted the church?

A. The heresy of the Monothelites. These heretics pretended that there was but one will, although there were two natures in our Lord. They were condemned in the sixth general council held at Constantinople in 680.

Q. How did God console the church?

A. God consoled the church by the evangelical life of a great number of saints, who repaired the scandals and crimes caused by heresy. Of this number was St. Anastasius, a solitary of Mount Sinai.

Q. How did God repair the losses sustained by the church?

A. God repaired the losses which the church had sus-

tained from heresy and Mahometanism by the conversion of new nations. These were the Frisons, the Hollanders, and a portion of the Danes. The missionary who carried the gospel to them was St. Willibrod, a Benedictine religious of England. He was sent by Pope Sergius.

CHAPTER XXIX.

Christianity preserved and propagated—St. Boniface—Martyrdom of the Religious of Lerins and of St. Stephen, a solitary—Eighth Century.

Q. Did the church make other conquests?

A. The church made other conquests still more extensive: all Germany was converted by the preaching of St. Boniface, an English Benedictine, whom the Sovereign Pontiff, Gregory II., sent to preach the gospel to all the north of Europe.

Q. What did St. Boniface do after receiving his mission?

A. After receiving his mission, the saint departed for the scene of his future labours, converted the Bavarians, the rest of the Frisons, and of Saxony. In order to secure the fruit of his labours, he founded the celebrated abbey of Fulde, which became a nursery of saints and great men, who civilized the Germans, after having made them Christians.

Q. How did St. Boniface die?

A. St. Boniface, having been consecrated archbishop of Mayence, pushed his apostolic labours to the most distant portions of Friseland on the seaboard. He had already converted a great number of idolaters, when he was set upon by the barbarians, who procured for him the crown of martyrdom, which he had long desired.

Q. From whom had the church to suffer?

A. The church, whilst rejoicing in the conversion of Germany, had much to suffer from the Saracens or Mahometans. They crossed from Africa into Spain,

and thence passed into France, burning and slaughtering all in their way.

Q. By whom was their course arrested?

A. Their course was arrested by Charles Martel, a French prince, who defeated them in a bloody battle near Poictiers. Before and during this invasion great disorders had taken place; the sins of Christians were great, and victims were required to expiate them.

Q. Who were these victims?

A. These victims were a great many holy bishops and religious living at that time, and especially the glorious martyrs whose blood was shed in torrents by the sword of the Saracens, particularly the religious of Luxeiul in French-Compte, and the religious of Lerins.

Q. What else had the church to suffer during this century?

A. The church had also to suffer during this century from the impieties of the Iconoclasts or image-breakers. They were heretics; and regarding as idolatrous the honour paid to the images of our Lord, the Blessed Virgin, and the saints, went about destroying them.

Q. Who was the author of this heresy?

A. The author of this heresy was Leo the Isaurian, who sustained it by the sword. His son Constantine endeavoured to support it also, by argument, but he was confounded in a public disputation, by a holy solitary named Stephen. This prince, a persecutor of the church, died miserably, stricken by the hand of God.

CHAPTER XXX.

Christianity preserved and propagated—St. John Damascen, Seventh General Council—St. Anscarius, St. Eulogius, St. Methodius—Eighth and ninth Centuries.

Q. Who was the principal defender of holy images?

A. The principal defender of holy images was St.

John, surnamed Damascen, from Damascus, the place of his birth. His father had him instructed with great care by a holy religious, whom he had redeemed from the slavery of the Saracens.

Q. What did St. John do after the death of his father?

A. After the death of his father, he was appointed governor of Damascus; but fearing lest he should lose his soul, amidst the honours and riches of his station, he quit it, and he retired to seek solitude in the laura of St. Sabas, near Jerusalem. By his writings he gave the death blow to the heresy of the Iconoclasts, which was condemned by the seventh general council, held at Nice in 787.

Q. In what manner did God punish the emperors of Constantinople?

A. To punish the emperors of Constantinople, God took from them the empire of the west, and gave it to a prince more worthy. This prince was Charlemagne, under whose auspices religion and the sciences flourished again, and the conversion of the Saxons was effected.

Q. What other people were afterwards converted?

A. The conversion of the Saxons was followed by that of the Danes and Swedes. The church thus repaired the losses she had sustained by the Mahometans and heretics.

Q. Who was the apostle of these nations?

A. The apostle of the Danes and Swedes was St. Anscarius, a Benedictine religious, of the abbey of Corbie.

Q. Were there no martyrs during this period?

A. During this period there were martyrs in Spain, where the Saracens had resolved to extinguish the faith. Abderam, their king, commenced a violent persecution, in which many victims were sacrificed, and amongst them St. Eulogius.

Q. Who was St. Eulogius?

A. St. Eulogius was a holy priest, full of faith and well versed in science. He had advised a Christian, whose father and mother were Mahometans, to quit the parental roof, fearing lest she should lose her faith. This so exasperated the Saracens, that they seized the saint and put him to death. The young Christian suffered martyrdom four days after.

Q. Was the blood of these martyrs the seed of Christians?

A. The blood of these martyrs was the seed of Christians; for shortly after their death the Bulgarians embraced Christianity. The sight of a painting, representing the last judgment, struck the king with such terror, that he demanded baptism and became a fervent Christian.

CHAPTER XXXI.

Christianity preserved and propagated—Eight General Council—Conversion of the Russians and Normans—Foundation of the Abbey of Cluni—Ninth and tenth Centuries.

Q. What afflicted the church towards the close of the ninth century?

A. Towards the close of the ninth century the church was afflicted by the schism of Photius. Photius was a man of great influence, and full of pride, he drove St. Ignatius, patriarch of Constantinople, from his see, and usurped it himself, although only a simple layman.

Q. What did the sovereign pontiffs do?

A. The sovereign pontiffs wrote to the emperor in order to put an end to this scandal. The eight general council was assembled at Constantinople. Photius was condemned, and Ignatius recognized as the sole lawful pastor. Order was again established; but in the minds of some turbulent spirits there remained a discontent, which at a later period gave rise to the schism of the Greeks.

Q. How was the church consoled?

A. The church was consoled by the conversion of the Russians, a barbarous people, who appeared in the north of Europe, and who were already menacing the provinces of the empire. A holy bishop set out to preach the gospel to them, but the Russians demanded a miracle before they would be converted.

Q. What was the miracle?

A. They required of him to throw the book of Gospels into a large fire which themselves had made, promising to become Christians if the book was not consumed. The holy missionary raised his eyes to heaven, and implored the Lord to have pity on that people. The miracle took place, and the whole people demanded baptism.

Q. What people was converted during the tenth century?

A. The Normans were converted during the tenth century. They were barbarians from the north, who ravaged Europe for more than a century.

Q. Who preached the faith to them?

A. It was particularly the archbishop of Rouen who preached the faith to them. Rolla, their chief, consented to receive instruction in the Christian religion, which he embraced with sincerity, and established himself in the country now called Normandy. After his baptism he laboured with zeal for the conversion of his followers, and his efforts were crowned with success.

Q. What new enemy had the church to combat?

A. Scandal was the new enemy which the church had now to combat. During the continued wars of the Normans great irregularities had crept in among the Christians, and reached even the monasteries. The church wept, and God raised up great saints who again revived the spirit of virtue.

Q. Who was the first?

A. The first was St. Odon, abbot of Cluni. Cluni was an abbey of the order of St. Benedict, situated near Macon. The saint established perfect regularity in the abbey, whence went forth the happy reform which restored the religious orders to their primitive holiness.

CHAPTER XXXII.

Christianity preserved and propagated—St. Gerard, St. Odon, St. Adelaide—Conversion of the Poles—Tenth Century.

Q. By whom was the reform of morals continued?

A. The reform of morals commenced at Cluni, was continued in Belgium by St. Gerard. This young nobleman, engaged from his infancy in the career of arms, had preserved his soul in all its purity. One day whilst returning from a hunt he entered a solitary chapel to pray, and there resolved to quit the world.

Q. Whither did he retire?

A. He retired into the abbey of St. Denis, near Paris, where he was ordained priest, and sent back to Belgium to establish discipline.

Q. Who reformed England?

A. St. Odon, and after him St. Dunstan, both of whom were archbishops of Canterbury. Their efforts were crowned with great success, and, despite the wiles of the devil, religion everywhere triumphed.

Q. Show this more clearly.

A. Whilst virtue was flourishing in the convents and among the clergy, God was pleased that it should shine brilliantly in the courts of kings. We behold during this period St. Wenceslas, duke of Bohemia, St. Edward, king of England, St. Matilda, queen of Germany, and St. Adelaide, empress, reforming by their example the people whom they governed.

Q. What were the other triumphs of the church?

A. The other triumphs of the church were: 1st, the

conversion of the Basques, a people inhabiting the frontiers of France and Spain; 2nd, the conversion of the Poles, who owe the light of the gospel, in a great measure, to a pious princess, the wife of the Duke of Poland.

Q. What were the other consolations of the church?

A. The extraordinary virtue of St. Paul of Latra, an eastern anchorite, also consoled the church. During a long life he expiated the sins of the world by austerities similar to those practised by the most famous solitaries. His reputation spread throughout the whole Christian world, so that emperors, popes, and bishops consulted him, being persuaded that God spoke by the mouth of this great saint.

CHAPTER XXXIII.

Christianity preserved and propagated—St. Bruno, St. William, St. Peter Damian, St. Gregory VII.—Eleventh Century.

Q. Who reformed the morals of Germany?

A. St. Bruno and St. William reformed the morals of Germany. St. Bruno was the brother of the Emperor Otho, and archbishop of Mayence. God seconded his efforts, and the love of science and the practice of virtue which prevailed consoled the church no less than the previous scandal had afflicted her.

Q. Who was St. William?

A. St. William, who aided in reforming the morals of Germany, was abbot of Hirsaug; he revived piety in this celebrated abbey, and reformed more than a hundred monasteries.

Q. Who were the first to reform the clergy?

A. The sovereign pontiffs were the first to reform the clergy. It was proper that they should be the first, as they were established by our Lord to watch not only over the faithful, but over the pastors also.

Q. By whom were they seconded?

A. They were powerfully seconded by St. Peter

Damian. Born at Ravenna, in Italy, and during his youth employed as a swineherd, he became afterwards a celebrated professor; but fearing to lose his soul in the world, he retired to a hermit's cell, where he practised all the austerities of penance.

Q. What did the sovereign pontiffs do?

A. The sovereign pontiffs called him from his obscurity; he was made bishop and cardinal; he consecrated his whole life to the reform of the clergy, and had the consolation to see his labours crowned with success.

Q. What was the principal cause of the scandals of that period?

A. The principal cause of the scandals of that period was the assumption by princes, irrespective of the ecclesiastical authority, of the right of investiture, that is, the right of nominating to dignities in the church.

Q. Who made head against this abuse?

A. The great St. Gregory VII., a religious, and afterwards prior of Cluni. He was during twenty years archdeacon of the Roman church, and employed in the most important affairs of the holy see.. At the age of sixty he was elected pope, and spent the rest of his life in rescuing the church from the temporal powers, who were dishonouring it by the appointment of ministers unworthy of their holy station. The whole world owes a debt of such profound gratitude to this holy pope, who by saving the church saved society itself, that even Protestants revere his character.

CHAPTER XXXIV.

Christianity preserved and propagated—Founding of the great St. Bernard—The Camaldulenses established—Lanfranc, Archbishop of Canterbury—Eleventh Century.

Q. Who were the principal saints of the eleventh century?

A. Besides those whose history we have already given, the principal saints of the eleventh century were St. Henry, emperor of Germany; St. Stephen, king of Hungary, and St. Emeric, his son; St. Olaus, king of Norway; who show us the effect produced by the reform of morals, and teach us that the church has at all times been full of vigour and of life.

Q. What else teaches this beautiful truth?

A. The institution of the religious of the great St. Bernard also teaches us that the church has ever been full of strength and life.

Q. Who was the founder of the great St. Bernard or Mount St. Bernard?

A. The founder was St. Bernard of Menthon, archdeacon of Aosta, in Piedmont. Having learned that on the summit of the Alps there was adored a famous statue of Jupiter, he went to the place, overturned the statue, and built near the spot an establishment for the reception of travellers who crossed those dangerous mountains. This establishment was called the hospice of the great St. Bernard.

Q. What were the occupations of the religious who inhabited this convent?

A. The religious who inhabited it were constantly occupied in rendering aid to travellers; they sought for them under the snow, carried them to the convent, and bestowed upon them all the care and attention necessary to restore them to life. These religious led a very austere life, and shortened their days by breathing the too keen atmosphere of these mountains.*

Q. What other institution was founded about this time?

A. Another institution destined to give an example

* This property was recently confiscated by the radical and barbarous government of Switzerland.

to the world and to expiate the sins of man arose at this time in the order of the Camaldulenses. St. Romuald, its founder, was an Italian noble, whose youth was not the most regular; but, touched by the grace of God, he was converted, and practised in the desert the greatest austerities.

Q. What was the effect of his sanctity?

A. The effect of his sanctity was to draw around him as his disciples a number of princes and young noblemen, and a great many of inferior rank.

Q. What was their mode of life?

A. They lived by the labour of their hands. Fasting, silence, prayer, all the virtues of the ancient solitaries, were practised by St. Romuald and his disciples. This order has given to the church a great number of saints and illustrious personages, amongst others the late pope Gregory XVI.

Q. What were the afflictions of the church during this century?

A. The principal afflictions of the church during this century were: 1st, the heresy of Berengarius, archdeacon of the church of Angers, who dared to deny the real presence of our Lord in the blessed sacrament, but he was refuted by the celebrated Lanfranc, archbishop of Canterbury; 2nd, the schism of Michael Cerularius, patriarch of Constantinople, who fostered the seeds of dissension left by Photius in the minds of some of his followers. The Greeks did not, however, separate entirely from the church at this time; 3rd, the persecutions of the Mahometans, who, becoming more formidable than ever, harassed the Christians of Egypt and Palestine.

CHAPTER XXXV.

Christianity preserved and propagated—Conversion of the Hungarians—Truce of God—Foundation of the Chartreux—Eleventh Century continued.

Q. How did God console the church?

A. During the eleventh century God consoled the church by the conversion of the Hungarians, a barbarous and very cruel people, who had ravaged Germany, Italy, and many other countries.

Q. How was their conversion effected?

A. One of their kings received baptism, and induced his subjects to follow his example. He educated in the Christian religion his son Stephen, who became the apostle of Hungary, and was a great saint.

Q. What other consolation did God give the Church?

A. Another consolation given by God to the church was the establishment of God's truce, or the truce of God, by which every kind of combat was prohibited, from the evening of Wednesday till the morning of Monday of each week. This cessation from strife was the more necessary, as the Christians were called on to unite in the crusades against the Saracens.

Q. What were the crusades?

A. The crusades were the wars undertaken by the Christians to deliver the Holy Land from the yoke of the Saracens, who had possessed themselves of the greater part of Asia and Africa. Jerusalem had fallen into their power; they had exercised the most frightful cruelties in that city, and were menacing the whole country.

Q. Who was the first apostle of the crusades?

A. The first apostle of the crusades was a holy hermit named Peter, of the diocese of Amiens, whom the sovereign pontiff engaged to traverse Europe, in order to

induce the kings and lords of the country to march against the Saracens.

Q. What name was taken by those who engaged in these expeditions?

A. Those who engaged in these expeditions wore as their distinct mark a cross of red stuff on the shoulder; for this reason they were called *crossed*, and the wars called crusades. The crossed or crusaders set out and took Jerusalem, and elected Godfrey of Bouillon king of the holy city. There were six principal crusades.

Q. What were the advantages of the crusades?

A. The principal advantages of the crusades were: 1st, to relieve the Christians who had become slaves to the infidels; 2nd, to prevent the Saracens from getting possession of Europe, and introducing there what they had introduced everywhere else—slavery, corruption, and barbarism; 3rd, to develope the arts and sciences.

Q. What religious order was established at this time?

A. The religious order established at this time, was that of the Chartreux or Carthusians. Whilst the crusaders were marching to combat, holy solitaries started for the desert, there to implore the aid of God, expiate the scandals of the world, and secure victory for their brethren.

Q. Who was the founder of the Chartreux or Carthusians?

A. The founder of the Carthusians was St. Bruno, chancellor of the church of Rheims, who retired to a frightful desert, called Chartreuse, in the diocese of Grenoble, where he and his companions led the life of angels. St. Bruno died in 1101.

CHAPTER XXXVI.

Christianity preserved and propagated—Founding of the order of St. Anthony—Of the Knights of St. John, and Knights of St. Lazarus—Order of St. Bernard—Eleventh and twelfth Centuries.

Q. What is the order of St. Anthony of Vienne?

A. The order of St. Anthony of Vienne was an order instituted to relieve the sick suffering from *St. Anthony's fire.* This was an unknown and terrible disease, which ravaged Europe during the eleventh, twelfth, and thirteenth centuries.

Q. What other religious order was established at this time?

A. At this time also was established the order of the Knights of St. John of Jerusalem.

Q. What were their duties?

A. Their duties were two-fold, to take care of the sick, and to combat the Saracens. They made the vows of poverty, chastity, and obedience. and took an oath never to count the enemy; they performed prodigies of valour.

Q. Were they the only order devoted to the two-fold duty of nursing the sick and combating the infidels?

A. They were not the only order devoted to this two-fold duty. The Knights of St. Lazarus did the same thing; but they were especially devoted to the care of lepers.

Q. What was the condition of the lepers?

A. The lepers, driven out of the cities and from the habitations of men, wandered about the country, where the greater part of them died of want and destitution. The Knights of St. Lazarus came to their succour, and, in order to secure to them better and more faithful attention, no one but an actual leper could be grand-

master of the order. This admirable charity recalls to our mind that of our Lord, who took upon himself our infirmities, in order to compassionate them the more.

Q. What saint was raised up to relieve the spiritual wants of the Christians?

A. St. Bernard was raised up for the spiritual succour of the Christians. He banished scandal, confounded heretics, and consoled the church.

Q. Where was he born?

A. He was born at Chateau de Fontaines, near Dijon, and at the age of twenty-three entered the order of Citeaux (the Cistercians), with his brothers and thirty young noblemen, whom he had gained to Jesus Christ.

Q. What did Bernard become at Citeaux?

A. Bernard soon became the model of the whole community. In order to excite himself to the practice of virtue, he was accustomed to say to himself: *Bernard, why hast thou come hither?* St. Stephen, abbot of Citeaux, sent him, with twelve other religious, to found the celebrated abbey of Clairvaux.

Q. Where is Clairvaux?

A. Clairvaux is in the diocese of Langres. It was the haunt of brigands. St. Bernard established himself there, built cells, and soon saw around him five hundred religious, animated with the greatest devotion.

Q. What were the principal virtues of St. Bernard?

A. The principal virtues of St. Bernard were, mildness towards others, severity towards himself, and devotion to the Blessed Virgin. He died at Clairvaux, at the age of sixty-three, the 20th of August, 1153.

CHAPTER XXXVII.

Christianity preserved and propagated—Founding of the Contemplative orders—Founding of the Teutonic Knights and Religious of the Holy Ghost—Twelfth Century continued.

Q. How did God remedy the scandals which afflicted the church during the twelfth century?

A. By the establishment of the contemplative orders, by the example of many great saints, and by the conversion of a large province in the north, called Pomerania.

Q. How did God defend the church?

A. He defended the church by the religious military orders; in the north, by the Teutonic Knights; in the east, by the Knights of the order of St. John of Jerusalem and of the order of St. Lazarus; in the south, by those of St. John of the Sword, those of Calatrava, of Alcantara, and of Avis.

Q. What vows did these latter orders make?

A. They made a vow to defend the immaculate conception of the Blessed Virgin. During many centuries they were the rampart of the Christians and the terror of the Saracens, who, notwithstanding their efforts, made many captives.

Q. How were these captives comforted?

A. They were comforted and redeemed by the order of the Holy Trinity, founded by St. John of Matha. He was born in the south of France, passed his youth in the practice of virtue, and having completed his studies at Paris with great success, entered the ecclesiastical state. The day he said his first mass in the presence of the bishop of Paris, and many great personages, God wrought a miracle to make known to him his vocation.

Q. What was this miracle?

A. At the elevation of the sacred host, an angel appeared in the shape of a young man—he was dressed in

a white robe with a cross of red and blue on the breast, and his hand resting on two captives. The bishop of Paris sent St. John of Matha, to Rome, to ask of the sovereign pontiff what was the will of God in the matter.

Q. What did the sovereign pontiff do?

A. The sovereign pontiff ordered fasting and prayers, and he himself celebrated the holy mysteries. At the elevation the same miraculous vision appeared, and the pope directed St. John of Matha to establish an order for the redemption of captives who were groaning under the yoke of the infidels.

Q. Did the saint remain at Rome?

A. He did not remain at Rome—he returned to France, built a monastery, collected alms, and sent two of his religious to Africa to ransom the slaves—they brought back one hundred and eighty. The saint went thither himself, and ransomed a great number.

CHAPTER XXXVIII.

Christianity preserved and propagated—Founding of the Order of the Holy Ghost—Council of Lateran—Conversion of the Rugians—Twelfth and thirteenth Centuries.

Q. What orders of the Knights Hospitallers were established during the twelfth century?

A. The orders of the Knights Hospitallers of the twelfth century were the orders of the Holy Ghost, of Albrac, and of the Bridge brothers.

Q. What is the order of the Holy Ghost?

A. The order of the Holy Ghost is an order destined to comfort and relieve the sick. The most celebrated hospital of this order is that of the Holy Ghost, at Rome, in which many thousands of sick persons and exposed infants are provided for.

Q. What is there remarkable near this monastery?

A. Near this monastery there is a small open tower for the reception of the exposed infant. It is forbidden

under the severest penalties to ask the name or make any inquiry about the person who deposits the infant there, or even to follow with the eye the person when leaving the place.

Q. What is the order of Albrac?

A. The order of Albrac was established for the benefit of pilgrims. It was founded in the south of France on a high mountain, and was composed of religious devoted to the care of sick pilgrims; of knights to escort and defend the pilgrims from robbers; and lastly, of religious women, all ladies of distinction, whose duty it was to wash the feet of the pilgrims, clean their clothes and make their beds.

Q. What was the order of the Bridge brothers?

A. The end for which the order of Bridge brothers was established was: 1st, to build bridges over the rivers: 2nd, to pass the travellers over in boats, which were always ready; 3rd, to receive, feed and conduct them on their journey.

Q. What heretics appeared in the twelfth century?

A. In the twelfth century several kinds of heretics appeared—amongst others the Vaudois, who sprang up at Lyons. They renounced their wordly goods, led a life apparently austere, said they were forbidden to possess property, and pretended that every Christian was a priest.

Q. In what council were they condemned?

A. They were condemned in the eleventh general council, held at Rome in the church of St. John of Lateran. But as the people were deceived by their apparent holiness, God raised up from among the people true saints, to show which was the true church. Of this number was St. Isidore, the patron of labourers, and St. Drogon, the patron of Shepherds. The church was also consoled by the conversion of the Rugians, a people of the north.

Q. What do you remark on the thirteenth century?

A. I remark that hell attacked the church with unheard of fury; but God came to her aid.

Q. In what manner?

A. He raised up great saints, and caused the establishment of many religious orders, especially the four mendicant orders, namely, the Carmelites, the Franciscans, the Dominicans, and the Augustinians. They are called mendicant, because they are supported by alms.

CHAPTER XXXIX.

Christianity preserved and propagated—Establishment of the four Mendicant Orders, Carmelites, Franciscans, Dominicans, Augustinians—St. Thomas—Thirteenth Century continued.

Q. What is the order of Carmelites?

A. The order of Carmelites, composed of hermits living in cells under the conduct of a superior, was first established in the east, whence it passed into the west about the beginning of the thirteenth century. At the same time God raised up another defender of the church.

Q. Who was he?

A. It was St. Francis of Assisium, founder of the Franciscans. He was born in Italy, gave all his goods to the poor, became poor himself, and established an order, the object of which was to preach to the people, both by word and example, the three great virtues of Christianity—detachment, mortification, and humility.

Q. What are the names given to the religious of St. Francis?

A. The religious of St. Francis are called, according to the different countries, *Minor Friars*, that is, lesser Friars, through humility; *Recollects*, on account of the solitude and recollection in which they live; *Cordeliers* or Grey Friars, from the cord which they wear around

them; *Capuchins* on account of the peculiar form of their habit or dress.

Q. Who was St. Dominic?

A. St. Dominic was born in Spain, of an illustrious family, and came to France to combat the heretical Albigenses. In order to succeed, he founded a religious order, the purpose of which was to preach the gospel, convert heretics, and announce religion to the infidels. The religious of this order are, on this account, called preaching friars, or Dominicans.

Q. What was the fourth order that God sent to the aid of the church?

A. It was the order of the Augustinians, thus called because the different congregations which united to constitute the order adopted the rule of St. Augustin.

Q. Who was St. Thomas?

A. St. Thomas sent by God to defend the truth, was born in Italy, and entered the order of the Dominicans, where his reputation for science and sanctity was soon the object of general admiration. He taught theology a long time at Paris, composed many works on theology and piety, amongst others the office of the Blessed Sacrament, and died at the age of forty-eight years.

CHAPTER XL.

Christianity preserved and propagated—St. Louis, St. Ferdinand—General Councils of Lateran and Lyons—Religious of Mercy—Thirteenth Century continued.

Q. Who was St. Louis?

A. St. Louis, king of France, was the son of Louis VIII. He was born in 1215, and was baptized at Poissy. It was on this account he signed his letters *Louis of Poissy;* to show thereby that he preferred the title of Christian to that of king of France.

Q. What words did his mother, the queen, frequently repeat to him?

A. Queen Blanche, whilst he was young, frequently repeated to him those beautiful words: "My son, I love you very tenderly; but I would prefer to see you fall dead at my feet rather than to have you commit one single mortal sin." Louis profited so well by these lessons, that he preserved during life his baptismal innocence.

Q. What did he do when he became king?

A. Having ascended the throne of France, he devoted himself to the promotion of religion and the happiness of his subjects. He gave to the great an example of every virtue, prevented the further progress of heresy, and banished scandal from his kingdom.

Q. What else did he do?

A. He continued the holy war which the Christians were waging against the infidels. He set out for Palestine; landed in Egypt, took Damietta, and was made prisoner. Whilst in captivity, he astonished the barbarians by his greatness of soul and his justice. He returned afterwards to France, and again set out for Africa, where he died near Tunis, as a truly Christian king, leaving many salutary instructions for his son.

Q. Who was St. Ferdinand?

A. Whilst St. Louis king of France, was defending the church and edifying the great ones of the earth, St. Ferdinand, king of Castile and Leon, was doing the same in Spain. He conquered a great many cities from the infidels, and repeopled them with Christians.

Q. How was the church still further consoled?

A. The church was still further consoled and her losses repaired by the conversion of Livonia, Cumania, and a part of Prussia; so that whatever she has lost on one side she has always gained on another.

Q. What general councils were held during the thirteenth century?

A. The general councils of the thirteenth century were the fourth council of Lateran and the first and second of Lyons, in which the church confirmed the good done by the religious orders and the saints of whom we have spoken, and endeavoured bring back the Greeks to the unity of faith.

Q. What is the order of our Lady of Mercy?

A. The order of our Lady of Mercy had for its end the ransom of captives from the infidels. St. Peter Nolasco, like St. John of Matha, a Frenchman by birth, was the founder. His religious made a vow, to remain in slavery among the infidels, when necessary for the ransom of captives.

CHAPTER XLI.

Christianity preserved and propagated—Founding of the Cellite Friars and the Order of St. Bridget—Fourteenth Century.

Q. What do you remark on the fourteenth century?

A. I remark that the war of hell against the church was both violent and obstinate. A schism of forty years and heresies afflicted the church, which God defended and consoled by new religious orders, saints, martyrs, and the conversion of new nations.

Q. What were some of the religious orders of the fourteenth century?

A. The first was the order of the Cellites, that is, *brothers of the tomb, or burying brothers*; whose duty it was to nurse the sick, dress the dead, give them burial, and recite for them each day the office of the dead.

Q. What particular vow did they make?

A. Besides the three usual religious vows, they made a vow never to desert the couch of pestilence; thus proving the charity and holiness of the true church; for heretics have never done anything of the kind.

Q. What is the order of St. Bridget?

A. The order of St. Bridget was established to draw down upon the Christian world the special protection of the Blessed Virgin, and secure her all-powerful aid against heresy. It was founded by St. Bridget, princess of Sweden, whose revelations may piously be believed.

Q. Who were the other defenders of the church?

A. The other defenders of the church during the fourteenth century were the great saints whom God raised up to prove, by the splendour of their virtues, the holiness of the Catholic Church; among others was St. Elzear, and St. Delphina, his wife.

Q. Who was St. Elzear?

A. St Elzear was count of Arian. Pious, modest, amiable in conversation; truly brave in war; he was a father to the poor and to domestics. St. Delphina imitated the good example of her husband, and they lived thus perfectly united, and in the practice of every virtue.

CHAPTER XLII.

Christianity preserved and propagated—General Council of Vienna—St. Elizabeth, St. John Nepomucen—Conversion of a portion of Tartary—Conversion of Lithuania—Fourteenth Centuy continued.

Q. What general council was held in the fourteenth century?

A. The general council held in the fourteenth century was that of Vienne, in Dauphiny; it is the fifteenth œcumenical council. In it the church displayed her solicitude for society, by condemning the heretics who disturbed it; by reforming morals, and encouraging the sciences. During this time holiness shone brilliantly on the throne in the person of St. Elizabeth.

Q. Who was St. Elizabeth?

A. St. Elizabeth was queen of Portugal. This pious princess divided so admirably her time, that she was

able to attend to her pious devotions without neglecting the obligations of her station.

Q. What were her occupations?

A. Her favourite occupation was to make up linen and ornaments for the church; to find out and succour the unhappy and those who were strangers; and especially those among the poor whose former condition rendered it painful for them to be known. Her angelic mildness gained over the heart of her husband, whom she had the happiness to bring back to God.

Q. What was her life after the death of her husband?

A. After the death of her husband, her life shone forth in so many heroic virtues that she became a living witness to the sanctity of the Catholic Church; to which the death of many martyrs bore a still more glorious testimony.

Q. Who were these martyrs?

A. These martyrs were three young Lithuanian noblemen, named Anthony, John, and Eustachius, born in idolatry; but who, being converted, preferred to suffer death rather than eat meat on a day forbidden by the church. There was another martyr still more celebrated.

Q. Who was he?

A. He was St. John Nepomucen, canon of Prague, who died a martyr to the secrecy of confession.

Q. Did the blood of the martyrs produce new Christians?

A. Yes; a part of Tartary or northern China, Bulgaria, and Lithuania were converted to the faith, and consoled the church for the losses sustained by heresy and the great western schism.

CHAPTER XLIII.

Christianity preserved and propagated—Council of Constance—St. Vincent Ferrier—Founding of the Order of the Voluntary Poor. Fifteenth Century.

Q. What were the assaults sustained by the church during the fifteenth century?

A. The assaults sustained by the church during the fifteenth century were those made upon her by heresies and scandals. Wickliff, John Huss, and Jerome of Prague, spread everywhere the most dangerous errors; attacked the authority of the church, the sacraments, and the most holy practices; meantime the great schism of the west continued.

Q. What defenders did God give to the church?

A. The principal defenders whom God gave to the church were the clergy of England, the fathers of the Council of Constance, and especially St. Vincent Ferrier.

Q. Who was he?

A. St. Vincent Ferrier was a Spaniard, and a Dominican religious; so holy and so eloquent, that the sovereign pontiff appointed him apostolic preacher. During forty years he traversed Spain, France, Piedmont, Germany, and England; roused all Europe, and converted a large number of Jews, Mahometans, heretics, and sinners.

Q. Who put an end to the great schism of the west?

A. The council of Constance held in 1414, put an end to the great schism of the west; and for very wise reasons suppressed the communion of the cup.

Q. In what manner did God come to the further aid of the church?

A. God came to the further aid of the church by the establishment of thirty-seven congregations or religious orders, destined to oppose the true virtues of Christians

to the false virtues of heretics; such particularly was the order of the voluntary poor.

Q. How did they live?

A. They gave away all their property, laboured much, receiving no compensation for their work, but preferring to trust to Providence for their support, and lived by alms. They were also devoted to the care of the sick.

Q. Who were the Black Penitents?

A. The Black Penitents, or Penitents of Mercy, devoted themselves to the consolation of criminals condemned to death, and prepared them to die well. Thus, religion overlooks none of the conditions of human misery. Following the example of Rome, where these confraternities were first established, other parts of Christendom formed similar associations.

CHAPTER XLIV.

Christianity preserved and propagated—Founding of the Order of Minims—Council of Florence—Discovery of America—Fifteenth Century continued.

Q. Who was St. Francis of Paula?

A. St. Francis of Paula, one of the great consolations of the church in the fifteenth century, was born in Italy; he retired to a solitude, where he led the most austere life, and founded the order of Minims.

Q. What was the object of this order?

A. To revive charity, almost extinguished in the hearts of a great number of Christians, and to repair the scandalous violation of the laws of fasting and abstinence. For this reason the Minims added the vow of perpetual lent to the vows of poverty, chastity, and obedience.

Q. Where did St. Francis of Paula die?

A. St. Francis of Paula died in France, whither he had come by order of the sovereign pontiff to assist on

his death-bed Louis XI., who died in his arms. The miracles and sanctity of St. Francis of Paula and his numerous disciples, consoled the church, and aided her to support new trials.

Q. What were these trials?

A. These trials were the ruin of the empire of Constantinople and the conquests of the Mahometans. During five hundred years the Greeks seemed to wish a reunion with the church of Rome; especially at the council of Florence, where they signed the same profession of faith with the Latins, but to which they proved unfaithful.

Q. What happened after?

A. The Almighty, weary of their iniquities, sent against them Mahomet II., emperor of the Turks, who took Constantinople, reduced all Greece to servitude, and was prepared to seize upon other provinces, having made a vow to exterminate entirely the Christian name; but God came to the help of the church. Mahomet was conquered by the knights of Rhodes, and died miserably.

Q. How did God compensate the church?

A. God compensated the church for the loss of the Greek empire: 1st, by the conversion of Samogitia, which was brought into the one fold by Jagellon, king of Poland; 2nd, by the preaching of the gospel in the interior of Africa and in the Canaries; 3rd, by the discovery of America, where the gospel soon made rapid conquests.

CHAPTER XLV.

Christianity preserved and propagated—Combat of the Church with Protestantism—Sixteenth Century.

Q. What do you remark on the sixteenth century?

A. I remark that the church had a great combat to sustain in that age. She was attacked by Luther, Zuinglius, Calvin, and Henry VIII.

Q. Who was Luther?

A. Luther was a German religious of the Augustinian order, who violated his three vows of poverty, chastity, and obedience; he apostatized, married a nun, and commenced declaiming against the Catholic Church.

Q. What did he write previous to his condemnation?

A. Previous to his condemnation, he had written to the sovereign pontiff, that he would receive his decision as an oracle from the mouth of Jesus Christ; but scarcely had Leo X. condemned his errors when he gave vent to the most vile abuse against him, against the bishops and theologians, impudently pretending that he alone was more enlightened than the whole Christian world. He persevered in preaching error, and after having led a scandalous life, died on leaving the table, where he had, as usual, gorged himself with wine and meats.

Q. Who was Zuinglius?

A. Zuinglius was a curate of the church of Our Lady of the Hermits, in Switzerland, preached at Zurich the errors of Luther, permitted all kinds of disorders, had the effrontery to marry publickly, and was killed in a battle lost by his partizans, although he had promised them a victory.

Q. Who was Calvin?

A. Calvin was an ecclesiastic of Noyan; but was never a priest. He went to Bourges, where he adopted the errors of Luther, to which he added his own; he settled in Geneva, where he had burnt to death Michael Servetus, who had the courage to differ from him, and finally died himself of a shameful disease.

Q. Who was Henry VIII.?

A. Henry VIII. was king of England. A slave to his passions, he wished the pope to annul his lawful marriage, but the pope refused. Upon this the king declared

himself the head of the church in England, drew his people into schism, and soon after into heresy.

Q. How do you show that Protestanism, or the religion preached by Luther, Zuinglius, Calvin, and Henry VIII., is not the true religion ?

A. In order to show that Protestantism is a false religion, or rather no religion at all, it will be sufficient simply to bear in mind: 1st, that it was established by four great libertines; 2nd, that it owes it origin to the love of honours, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the gospel; 3rd, that it permits you to believe whatever you please, and to do whatever you believe; that it has caused immense evils, deluged Germany, France, Switzerland, and England with blood; it leads to impiety, and finally to indifference, the source of all revolutions past and future. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it.

CHAPTER XLVI.

Christianity preserved and propagated—Founding of the Brothers of St. John of God and of the Jesuits—St. Francis Xavier—Six teenth Century continued.

Q. How did God justify the church from the reproaches made against her by the Protestants ?

A. God justified the church by causing her to perform the most striking works of charity and holiness, which proved that she was always the true spouse of Jesus Christ.

Q. Can you name some of these works ?

A. The principal were, the founding of many religious orders for the relief of the sick, and for the missions, which gave to heaven a greatmany martyrs.

Q. Who was St. John of God ?

A. St. John of God was born in Portugal in 1495; he became a soldier, and lost the fear of God; but being soon converted, he gave himself up to the service of the poor.

Q. What order did he found?

A. He founded a religious order which bears his name, and which devotes itself to the care of the insane.

Q. Who was St. Ignatius?

A. St. Ignatius was a Spanish officer, who was wounded at the siege of Pampeluna the same year Luther commenced preaching his heresy; he was converted by the reading of some pious books, consecrated himself to God, and went to Paris, where he laid the foundation of a new religious order called the Society of Jesus.

Q. What is the design of this society?

A. The design of the Society of Jesus is to instruct youth and to convert heretics and infidels. Its members make the vow of obedience to the sovereign pontiff, to go on the missions whithersoever he may think proper to send them.

Q. Who was St. Francis Xavier?

A. St. Francis Xavier was a young Spanish nobleman, very distinguished for his talents. He was a professor of philosophy at Paris when St. Ignatius arrived there, who converted him by repeating to him those words of our Saviour: *What doth it profit a man if he gain the whole world and lose his own soul?*

Q. What did Xavier do?

A. Xavier became the disciple of St. Ignatius, and went to preach the faith in the Indies at the moment when Germany, England, and a part of France were losing the light of the gospel.

Q. What was the success of St. Francis Xavier?

A. St. Francis Xavier converted a countless multitude of infidels in the Indies and Japan, and died just as he

was entering China in 1552, at the age of forty-six. His body was carried to the city of Goa, where it remains untainted by corruption.

CHAPTER XLVII.

Christianity preserved and propagated—Council of Trent—St. Charles Borromeo, St. Teresa—The Ursulines—End of the Sixteenth Century.

Q. Why was the council of Trent assembled?

A. The council of Trent, the eighteenth and last general council, composed of two hundred and thirty-eight bishops, was assembled to condemn the heresies of Protestants and to reform the morals of Catholics. The wise regulations which it established were carried into practice, in different countries, by the great saints whom God raised up; among them was St. Charles Borromeo.

Q. Who was St. Charles Borromeo?

A. St. Charles Borromeo, archbishop of Milan, was the great restorer of ecclesiastical discipline and the model of charity, of which he gave striking proofs during the pestilence of Milan. Whilst he maintained in all its splendour the virtue of the clergy, St. Teresa rendered that of the monasteries no less conspicuous.

Q. Who was St. Teresa?

A. St. Teresa, who reformed the order of Mount Carmel, or Carmelites, was born in Spain. Educated piously, she came near being lost by the reading of novels; but, touched by the grace of God, she became a religious, led a life wholly angelical, and revived the fervour of a great many monasteries.

Q. What is the congregation of the Ursulines?

A. The congregation of the Ursulines was established by the blessed Angela of Brescia, to bring sinners back to virtue, instruct the ignorant, and diffuse through the world the good odour of Jesus Christ. It rendered very

great service to the church, as did the religious orders established at that time for the relief of corporeal miseries.

Q. Name some of these orders?

A. 1st, The *Brothers Hospitallers*, devoted to nursing the sick; 2nd, the *Somasques*, a religious community who afforded relief and consolation to the unhappy of every kind; 3rd, the *Brothers of a good death*, founded by St. Camillus de Lellis, who devoted themselves to procuring for the sick the grace of a good death.

CHAPTER XLVIII.

Christianity preserved and propagated—St. Francis of Sales—Missions of America and the Levant—St. Vincent of Paul—Seventeenth Century.

Q. How did God punish the countries which had abandoned the faith?

A. God punished those countries which had abandoned the faith by calamities such as we do not read of elsewhere in their history, whilst at the same time his goodness consoled the church, by giving her a great saint, destined to revive piety in the world, as St. Charles had revived it among the clergy and St. Teresa in the cloister.

Q. Who was he?

A. St. Francis of Sales, bishop of Geneva. He was born in Savoy of a noble family, and showed from his infancy a piety and purity of morals which merited for him the special protection of the Blessed Virgin; he embraced the ecclesiastical state, and devoted himself entirely to the conversion of heretics, of whom he had the happiness to bring back seventy thousand to the faith.

Q. What order did he found?

A. He founded, in concert with St. Jane Chantal,

the order of the Visitation, in which is perpetuated the spirit of piety, mildness, and charity which distinguished the most amiable saints of these latter times.

Q. What further consolation did God give the church?

A. He consoled the church still further by the success of missionaries. Some converted a great portion of America, and formed the *Reductions of Paraguay*, where the innocence of the first Christians was seen to shine in all its pristine brilliancy, whilst others converted large provinces in the east.

Q. Who was St. Vincent of Paul?

A. St. Vincent of Paul was born in Gascony, and in his youth was employed as a swineherd. God drew him from obscurity, and called him to the priesthood.

Q. What happened to him after he was ordained priest?

A. After his ordination he was captured by the Turks, and reduced to slavery at Tunis; but he converted his master, and, accompanied by him, returned to France, where he afforded relief to every species of affliction, and established a congregation for the benefit of the unfortunate in life and after death. The members are called *Daughters of Charity.*

Q. What further did he do?

A. He established, also, a company of missionaries to afford spiritual succour to the poor inhabiting the country, and to carry the light of faith to infidels—they are called Lazarists. Lastly, he fed many provinces desolated by famine and war; he has done more good than all the philosophers together ever thought of.

CHAPTER XLIX.

Christianity preserved and propagated—Martyrs of Japan—Orders of La Trappe and of Refuge—Seventeenth Century continued.

Q. Had the church any martyrs in the seventeenth century?

A. Yes; the most illustrious were those of Japan, nearly all the inhabitants of which were converted by St. Francis Xavier and his companions.

Q. At what period was the persecution most violent?

A. The persecution was most violent in 1622. But the Christians everywhere displayed an admirable desire of martyrdom.

Q. Give some instances?

A. A poor woman gave her girdle in order to buy a post to which she might be tied and burnt alive for the faith; and children of five and even four years of age astonished their executioners by their constancy. The church, consoled by so many victories, had soon to weep over another heresy.

Q. What heresy?

A. The heresy of Jansenius, bishop of Ypres, who maintained, in a printed work, that man is not free, and that it is impossible for him to keep some of the commandments of God. The Jansenists endeavoured to withhold the people from the sacraments, by exaggerating the dispositions necessary to receive them.

Q. How was the church defended?

A. To defend the truth against the Jansenists, the chief of whom were Arnaud, Nicole, and Quesnel, God raised up two illustrious bishops, Bossuet and Fenelon; and to expiate the outrages offered to good morals by scandalous sinners, he caused a new congregation to be founded.

Q. What congregation?

A. The congregation of La Trappe, founded by a young ecclesiastic named Armand de Rance. Whilst the life of the Trappists, more angelical than human, was expiating the crimes of the world, God opened an asylum for penitent females.

Q. What asylum was this?

A. This asylum was the order of *Our Lady of Refuge*, into which were received unfortunate females and also females of unsullied virtue, in order to lessen the humiliation of the former. They all lived in community, and called one another sisters; for, in the eyes of religion, *repentance* is the *sister of innocence.*

CHAPTER L.

Christianity preserved and propagated – Founding of the Brothers of the Christian Schools and of the Order of the Holy Redeemer—Missions in China and America—Eighteenth Century.

Q. How was the church attacked in the eighteenth century?

A. The church was attacked in the eighteenth century by libertinism, Jansenism, and the philosophers.

Q. How did God come to the succour of the faith?

A. God came to the succour of the faith by raising up learned doctors, who refuted the apostles of error, and by giving birth to many religious congregations for the instruction of youth, especially that of the Brothers of the Christian Schools.

Q. Who was their founder?

A. Their founder was the Abbe La Salle, canon of Rheims, who drew up for the brothers rules far superior to those given by men of the world for the instruction of youth. The order of the brothers contributed much to the preservation of the faith among the people during the last century, which witnessed the establishment in

Italy of another order for the defence and propagation of the truth.

Q. What order was that?

A. It was the order of the *Most Holy Redeemer*, destined to evangelize the poor inhabitants of the country. It was founded by St. Alphonsus Liguori, bishop of St. Agatha, in the kingdom of Naples, whom God had raised up to defend the truth against the impious, and present a barrier to Jansenism. which was sapping the principles of morality, and drying up the fountains of piety by alienating the faithful from the sacraments.

Q. Did impiety make any conquests?

A. Impiety made conquests, especially in France. To compensate the church, missionaries converted a great many persons in China, among whom was a branch of the imperial family, which, during the persecution, displayed the courage of the first Christians.

Q. What were the other conquests of the faith?

A. The other conquests of the faith were the conversion and civilization of many savage nations in America, and particularly of the Illinois.

Q. What was the character of the savages before their conversion?

A. The character of the savages before their conversion was of the most revolting barbarity. They ate their prisoners, whom they roasted at a slow fire, after having pulled off their nails and cut off their fingers and ears. After their conversion, they became gentle, hospitable, and very pious.

CHAPTER LI.

Christianity preserved and propagated—Many Apologists for Religion—Madame Louise of France—Eighteenth Century continued.

Q. Did the church enjoy her conquests in peace?

A. The church did not enjoy her conquests in peace.

She was attacked by an impious sect, known by the name of philosophers, who, developing the worst principles of Luther and Calvin, denied the best-established truths, and the most sacred duties of man.

Q. What more did they do?

A. They formed a league against religion, and endeavoured to show that religion was opposed to the sciences? but they did not succeed. The most famous of these philosophers were Voltaire and Rousseau.

Q. What was the life of Voltaire?

A. The life of Voltaire was unworthy not only of a Christian, but even of an upright man. He was born near Paris, and finished his studies in that city. On leaving college, his conduct was such that his father drove him from the parental roof and sent him to Holland, whence he was sent back on account of his libertinism. After his return to Paris, his misconduct caused him to be put in prison: he cheated one bookseller, ruined another by a roguish imposition, and gave himself up to all the corruption of his heart and all his hatred of religion, until his death, which occurred in 1778.

Q. What was his death?

A. His death was that of a man in profound despair. He was heard frequently repeating, in paroxysms of fury, the following words: *I am abandoned by God and man.* He had asked for a priest, but his associates would not suffer a priest to enter his room.

Q. Who was Rousseau?

A. Jean Jacques Rousseau, the second patriarch of impiety, was born at Geneva. Addicted to vice from his infancy, he became an habitual thief, abjured Protestantism to embrace the Catholic religion, which he left to return to Protestantism, and lived during twenty-five years in open libertinism.

Q. What do you say of his works?

A. His works are so infamous that the Protestants of Geneva, his native place, had the principal ones burnt by the public executioner.

Q. How did he die?

A. Rousseau ended his career by a death worthy of his life: he first took poison and then shot himself.

Q. By whom were Voltaire and Rousseau refuted?

A. Voltaire and Rousseau were solidly refuted by Bergier, Nonotte, Bullet, and Guenee, who avenged the truth, whilst Providence expiated in a signal manner, the crimes engendered by false philosophy.

Q. Who was the principal victim by whom God expiated these crimes?

A. The principal victim was Madame Louise, of France, daughter of Louis XV., who, in the bloom of youth, quitted the palace of Versailles, to enter among the Carmelites at St. Denis, where she spent her life in prayers, fasting, and the practice of all the austerities of penance.

CHAPTER LII.

Christianity preserved and propagated—The Clergy of France—Martyrs of the Revolution—Missions of Corea—End of the Eighteenth Century.

Q. What affliction did the church suffer at the close of the eighteenth century.

A. At the close of the eighteenth century the church suffered from schism, persecution and scandal. Impiety, in its triumph, wished to establish a church in accordance with its principles, and therefore drew up a schismatical formula, entitled *The Civil Constitution of the Clergy*, requiring every priest to take the oath of fidelity to this constitution.

Q. What further did the impious do?

A. They put to death all the priests and bishops who remained faithful to the church, and amongst them the holy archbishop of Arles, and the venerable Abbe Fenelon, father of orphans. Those of the clergy who escaped the scaffold were thrown into loathsome prisons, fed on bread aud water, loaded with insults, and finally condemned to transportation.

Q. What more did impiety do ?

A. At the same time it attacked God himself, placed on the altars women of public infamy, before whom the people were forced to prostrate themselves, and to whom incense was offered as to the Almighty God.

Q. Did impiety stop here ?

A. No, it did not stop here. In its rage against the church, it attacked the person of the sainted Pius VI., who, at the age of eighty years, was dragged from prison to prison to Valence, in Dauphiny, where he died from the ill-treatment he had received.

Q. How did God avenge his church ?

A. God avenged his church by pouring down upon France a deluge of evils such as had never been witnessed, and by the destruction of the persecutors, who, like the tyrants in the first ages, perished by a horrible death : the greater portion of them lost their heads on the scaffold, others were devoured by dogs, and others eaten up by worms.

Q. What were the consolations of the church ?

A. The church was consoled, 1st, by the miraculous election of a new pope, whose extraordinary character saved the bark of St. Peter from the mighty tempest by which it was tossed ; 2nd, by the conversion of a great number of Protestants ; 3rd, by the rapid propagation of the faith in America and in Corea.

COURSE FOURTH.

CHAPTER I.

Christianity visible—Necessity and advantages of Exterior Worship.

Q. What is worship?

A. Worship is the aggregate testimony of the respect, submission, love, and confidence which we have towards God.

Q. How many kinds of worship are there.

A. There are two kinds of worship; interior worship, which consists in the sentiments of faith, hope, adoration and love, which we owe to God; and exterior worship, which is the manifestation of these sentiments.

Q. What are ceremonies.

A. Ceremonies are exterior and mysterious actions; established to accompany exterior worship, and to render it more august, expressive, and sublime.

Q. What is a rite?

A. A rite is a ceremony performed according to the order prescribed by the church. Hence we say Roman rite, or Parisian rite, to designate the ceremonies as performed at Rome or at Paris.

Q. What is the liturgy?

A. The liturgy is the aggregate ceremonial employed in the divine service. The word liturgy signifies *the action* by excellence; because the divine service is the most noble action we can perform, since it unites or connects us with God.

Q. Why is exterior worship necessary?

A. Exterior worship is absolutely necessary: 1st, because man owes to God the homage of both soul and body; the soul honours God by interior worship, and

the body by exterior worship; 2nd, because man, not being a pure spirit, needs the aid of sensible things, by which to raise himself up to spiritual things.

Q. What is the first advantage of exterior worship?

A. The first advantage of exterior worship is to remind man, unceasingly, of those truths which it most behoves him to know, love, and practise.

Q. How do you explain this?

A. Under the patriarchs, exterior worship reminded man of the creation of the world, the unity of God, his providence, and a future life. Under the law of Moses, man was reminded that God was not only the Master of all nature, but the arbiter of nations; and that he rewards or punishes infallibly, according to our works.

Q. Of what truths are we reminded by exterior worship under the gospel?

A. Under the gospel, exterior worship reminds us of all the great truths revealed to the patriarchs and to Moses; it reminds us of all the mysteries of our Lord, and of all the duties which we are bound to fulfil towards God, our neighbour, and ourselves.

CHAPTER II.

Christianity visible—Advantages of Exterior Worship continued—Origin of Ceremonies.

Q. What is the second advantage of exterior worship?

A. The second advantage of exterior worship is to settle the truths of religion, and place them beyond the reach of heretical innovations.

Q. What is the third advantage of exterior worship?

A. The third advantage of exterior worship is to render men better, by bringing them together, to instruct them in their duties to God, to their neighbour, and to themselves. If there were no churches, no Sunday, nor

obligation to assist at mass, men would soon become wicked and dangerous to society.

Q. What is the origin of the ceremonies which accompany the worship of the Catholic Church?

A. The origin of the ceremonies which accompany the worship of the Catholic Church is divine; it is God himself who has established them, in the person of Jesus Christ, or through the apostles or their successors, filled with the Holy Ghost, and clothed with his power.

Q. How does it happen that the ceremonies are not the same everywhere?

A. The ceremonies are not the same everywhere, because, besides those which are essential and which never change, there are others which are not essential, and which may change according to times and places. So far from injuring the unity of religion, this diversity shows forth the beauty of the church in brighter and bolder relief.

Q. Are the ceremonies of the church worthy of our respect and love?

A. The ceremonies of the church are worthy of our respect and love on account of their origin, the advantages they afford us, and the glory which thence redounds to God.

Q. Why should we study the ceremonies?

A. We should study the ceremonies because they have been instituted for our instruction and edification, and to aid us to understand and love religion by means of sensible things.

CHAPTER III.

Christianity visible—Of Churches.

Q. What places were consecrated to the honour of God among the Jews?

A. Among the Jews the places consecrated to the

honour of God were the tabernacle, the temple of Solomon, in which was beheld all that could strike the senses and inspire the Jews with great love and profound respect for God.

Q. And amongst Christians?

A. Amongst Christians the churches present the most striking symbols of the goodness of God; the cross, the altar, the communion rail, the baptismal font.

Q. Why are churches ornamented?

A. Churches are ornamented, 1st, to captivate our senses and inspire us with a sublime idea of God; 2nd, in order to testify to God that we hold all our riches from him.

Q. Into how many parts were the churches of the first Christians divided?

A. The churches of the first Christians were divided into seven parts; the first, called the *porch* or *exterior vestibule*, was a space greater in length than in breadth; it was at the entrance of the church, covered with a roof, and supported by columns.

Q. What was the second?

A. The second was the *cloister*. From the vestibule you entered the cloister; which was a covered gallery, encircling the third part, called the *parvis* or *court*.

Q. What was the third part?

A. The third part of the church was the *parvis*, a square court or space, open above. In the centre was a font of blessed water, in which those who entered washed their hands and face. This font is replaced in modern churches by the vase of holy water.

Q. What was the fourth?

A. The fourth part of the church was the *interior vestibule*. This place was reserved for the penitents, called *auditors*; for the pagans, Jews, and heretics, who could there hear the word of God.

Q. What was the fifth?

A. The fifth part of the church was the *nave.* This part of the church is called the nave—that is, vessel or ship, because the church is a vessel voyaging over the sea of the world until it reaches the port of eternity. The nave was divided in its whole length by two partitions; on the left were the men, and on the right the women.

Q. What was the sixth?

A. The sixth part of the church was the *choir;* it was separated from the nave by a *grate.* The choir was semi-circular, and contained seats for the ecclesiastics and the bishop's throne.

Q. What was the seventh?

A. The seventh part was the *sanctuary;* it was separated from the choir by a curtain, which was opened after the consecration. In the sanctuary was the altar.

Q. What was there at the side of the altar?

A. At the side of the principal altar there was a small altar, on which were placed the bread and wine offered by the faithful for the holy sacrifice. The above arrangement of the churches was on the model of the subterranean chapels of the catacombs, where the first Christians were accustomed to assemble. This should render our churches venerable in our eyes.

CHAPTER IV.

Christianity visible—Churches continued.

Q. Why is it proper we should understand the different things in our churches?

A. It is proper we should understand the different things in our churches, otherwise they would be like profane places, which would not speak to our hearts.

Q. Of what do the crypt and altar remind us?

A. The *crypt* (which is a subterranean chapel found

under the principal altar in the old churches) and the altar reminds us of the catacombs and the first Christians.

Q. Of what do the candles remind us?

A. The candles remind us of the golden candlesticks and golden lamps of the temple of Jerusalem, and of the infant days of the church, when our fathers, obliged to conceal themselves in the catacombs for the celebration of the divine mysteries, had no other light but that of their lamps.

Q. What effect should the sight of these things produce in us?

A. The sight of these things should recall to our mind the life of the first Christians, and induce us to imitate their patience, their holiness and their charity. The candles are also symbols of our Lord Jesus Christ, the true light of the world.

Q. What other memento of the catacombs do we find in our churches?

A. Another memento of the catacombs found in our churches are the paintings. The recesses of the catacombs in which the first Christians celebrated the holy mysteries are covered with paintings suited to the condition in which those martyrs of the faith found themselves—such as, *Daniel in the lions' den, Jonas swallowed by a whale, our Lord as the Good Shepherd, &c.*

Q. What do you remark on these paintings?

A. I remark that the subjects are all such as are calculated to excite confidence and charity in the soul; because our fathers bore no resentment towards their persecutors. At a later period the combats of the martyrs, the memorable actions of the saints, of all conditions and all countries, became the subjects of these paintings.

Q. What was the wish of the church in this?

A. By these paintings the church wished, 1st, to in-

struct us ; 2nd, to remind us that all the saints are her children.

Q. What is the origin of bells ?

A. The origin of bells is very ancient. The church using them in the divine worship, blesses them, and names them after some saint, in order that we may hear them with more respect and docility.

CHAPTER V.

Christianity visible—Of Blessings and of Cemeteries.

Q. What do you mean by blessings ?

A. To bless a thing is to purify it, and consecrate it to God and to the ceremonies of religion.

Q. Who has given the church the power to bless creatures ?

A. God has given the church this power. In the Old Testament, Moses, the prophets, and the priests had this power, and made frequent use of it. In the New Testament, our Lord oftentimes blessed creatures ; the apostles and the church have inherited this power, and used it frequently.

Q. Why has God given the church the power to bless ?

A. God has given to the church the power to bless, 1st, in order to withdraw the things blessed from the dominion of the devil, and restore it to its primitive sanctity ; 2nd, to separate it from common and profane things ; 3rd, to give it the virtue to elevate us, and direct us towards our last end.

Q. What places does the church bless ?

A. The church blesses her temples, our houses, and cemeteries or grave yards, in order that everything that touches man more nearly may be holy ; thereby giving us an exalted idea of our worth, and teaching us to respect ourselves.

Q. Why are cemeteries placed near churches?

A. Cemeteries are placed near churches: 1st, to show the great solicitude with which the church watches over the remains of her departed children; 2nd, to prevent us from forgetting our friends who are dead; 3rd, to inspire us with serious thoughts when we go to church; 4th, to show us the union which exists among the three churches, in heaven, on earth, and in purgatory.

Q. What instruction do we receive by the blessing of the cemetery?

A. In blessing the cemetery the church presents a lively image of the resurrection, to console us and make us look upon death as a gentle sleep.

CHAPTER VI.

Christianity visible—Of Festivals, their object and their beauty.

Q. What is time?

A. Since the commission of original sin, time is the delay granted by divine justice to guilty man to do penance. For this reason, the Council of Trent says that a truly Christian life is a continual penance.

Q. How is the year divided?

A. The time of the year is divided by the church into three parts: the *first* comprises Advent, and recalls to mind the four thousand years during which the Messiah was expected; the *second* extends from Christmas to the Ascension, and comprises all the mortal life of our Lord; the *third* begins at Pentecost and ends at All-saints; it comprises the life of the church.

Q. What are festivals?

A. The word festival signifies a rejoicing, a religious assembly. Festivals have existed from the beginning of the world. They existed under the patriarchs and under the law of Moses, as well as under the gospel.

Q. What is the first object of festivals?

A. The first object of festivals is to remind us of the principal events of religion, such as the actions of our Lord, the descent of the Holy Ghost, the life of the Blessed Virgin and the saints.

Q. What is the second?

A. The second object of these festivals is to establish the truth of all these events, and excite our gratitude to God for his benefits.

Q. What are the advantages of festivals?

A. The advantages of festivals are: 1st, to inspire us with gratitude to God, and a desire to imitate the saints; 2nd, to incite us to the practice of the different virtues which we are obliged to cultivate in a more special manner, during the different seasons of the year; 3rd, to give us rest from our labours, and render them salutary by teaching us to sanctify them.

Q. How must we sanctify the festivals?

A. To sanctify the festivals we must understand well the intention of the church in instituting them, and endeavour to excite in our hearts the sentiments which these festivals ought to produce. A very good means of sanctifying the festivals is to prepare for them by a novena, and to receive with fervour the sacraments of penance and the holy Eucharist.

CHAPTER VII.

Christianity visible—The Sunday—The Office.

Q. What is the first festival of the church?

A. The first festival of the church is the Sunday. Among all nations there is a day consecrated to the service of God. The apostles consecrated Sunday to the worship of God, in memory of the resurrection of our Lord; so that the Sunday stands a perpetual monument of this great miracle.

Q. How did the first Christians celebrate the Sunday?

A. The first Christians celebrated the Sunday with great fervour; they assembled to pray in common, heard the reading of the sacred Scriptures, and the exhortations of the bishops: all approached the most holy Eucharist, and relieved the poor, each according to his means.

Q. What prayers did the first Christians say in common?

A. The prayers which the first Christians said in common consisted of psalms, hymns, and lessons from the Scriptures. Hence came the divine office.

Q. What is the *divine office?*

A. The divine office is a collection of various prayers established by the church, and which are recited by the priests every day. It is called divine office, because it is a duty we render to God in order to honour him, thank him, and ask him for favours.

Q. How is the divine office divided?

A. The divine office is divided into seven hours or parts, *matins, prime, tierce, sext, none, vespers,* and *complin.* These parts are called the hours of the office, because they are recited at different hours of the day and night, to honour the different mysteries of the passion of our Lord, to thank God for his principal benefits to us, and to remind us of the chief events of religion.

Q. At what hour are matins recited?

A. Matins are recited during the night. The matins consist of three nocturns and a fourth part called lauds. The first nocturn is recited about nine o'clock at night, the second at midnight, the third at three o'clock, and the lauds just before daylight.

CHAPTER VIII.

Christianity visible—The Office continued.

Q. Of what are the matins composed?

A. The matins are composed of psalms, hymns, anthems, lessons, versicles, and responses.

Q. What are the psalms?

A. The psalms are sacred canticles composed by David.

Q. What is a hymn?

A. A hymn is a canticle in honour of God or the saints. The custom of singing hymns at prayers dates back to the origin of Christianity. They are sung standing, to show that our hearts must be raised to God, whilst our lips publish his praises.

Q. What is an anthem?

A. The word anthem signifies alternate chant, which is sung by two choirs, that respond to each other, thereby producing a holy emulation.

Q. What are the lessons?

A. The lessons are composed of extracts from the Scriptures, the explanations of the fathers of the church, and the life of the saint whose feast is celebrated, thereby presenting us a complete course of instruction. Thus the Scripture presents us the law, the commentaries of the holy fathers are the explanation, and the life of the saints is its illustration.

Q. What are the versicles?

A. The versicles are short sentences taken from the holy Scriptures, by which the church proposes to excite our attention. For this reason they are sung by a single voice.

Q. What are the responses?

A. The responses are the words which follow the

lessons, and which express the determination we feel to put in practice the teaching contained in the lessons, and to follow the example of the saints laid before us.

Q. How do the matins terminate?

A. The matins terminates with the *Te Deum*, the admirable canticle composed by St. Ambrose and St. Augustine, which we sing in order to thank God for those mysteries of our Lord which took place during this night.

Q. Which are those mysteries?

A. The principal are his birth, his last discourse to his apostles, his agony in the Garden of Olives, and his resurrection.

Q. What were the lauds?

A. The lauds are the last part of the office of the night. They are composed of four psalms and one canticle, to signify the sanctification of our five senses, and to warn us not to profane them during the day.

CHAPTER IX.

Christianity visible—Office continued.

Q. What are the hours which comprise the office of the day?

A. The hours which comprise the office of the day are prime, tierce, sext, none, vespers, and complin.

Q. What mysteries do we honour in the hour of prime?

A. In the hour of prime we honour our Saviour covered with opprobrium and carried before Pilate by the Jews. We also consecrate to God the commencement of the day.

Q. In the other hours?

A. At tierce we honour our Saviour condemned to death, and celebrate the descent of the Holy Ghost upon

the apostles; at sext we honour our Lord fastened to the cross; at none, our Lord expiring for love of us.

Q. What are the vespers?

A. The vespers are that part of the office which we recite in the evening, to commemorate the burial of our Lord, and to thank him for the institution of the blessed sacrament of the altar. We recite five psalms at vespers to honour the five wounds of our Lord, and to ask pardon for the sins committed by our five senses during the day.

Q. What is the sense of the psalms sung at vespers for Sunday.

A. The first psalm reminds us of the eternal birth of our Lord, his priesthood, and the everlasting empire he has obtained by his sufferings; in the second we celebrate the wonders of the reign of Jesus Christ, and particularly the institution of the holy eucharist; in the third we sing the happiness of him who submits himself to the yoke of Jesus Christ, and declare the misery of the sinner who revolts against him; in the fourth we incite all men to praise our Saviour, whose reign renders us so happy; and in the fifth the church recounts to her children the particular benefits they have received from God, invites them to be grateful, and promises them eternal happiness.

Q. What does the hymn for Sunday signify?

A. The hymn for Sunday expresses a great desire for heaven.

Q. Why is the *Magnificat* sung?

A. The *Magnificat* is sung to express to God the fullness of our gratitude, to do which more effectually the words of our blessed Saviour are used.

CHAPTER X.

Christianity visible—The Office concluded—Use of Latin—The Chant.

Q. What is the last hour of the office of the day?

A. The last hour of this office is complin, which signifies completion, because it completes the office.

Q. What do the psalms of complin express?

A. The first psalm of complin expresses our confidence in God at the moment of taking our repose; the second marks the effect of God's protection on those who hope in him; in the third the church invites us to offer our hearts to God, whenever we wake in the night, and reminds us of the practice of the first Christians, who rose during the night to pray.

Q. What is the hymn of complin?

A. The hymn of complin is a prolonged aspiration to heaven—that happy country where darkness and dangers are unknown.

Q. How does complin terminate?

A. Complin terminates with the canticle of the holy man, Simeon. The Christian, assured that God loves him with the tenderness of a father, asks to repose in his divine arms; and before separating, the assembled faithful place themselves under the protection of their good mother, by singing one of her anthems.

Q. Why does the church use Latin in her offices?

A. The church uses Latin in her offices: 1st, the better to preserve the unity of the faith; the living languages changing continually, would soon introduce changes in the liturgy and in the form of the sacraments; 2nd, to preserve the catholicity of the faith, and that we may never be strangers to one another in whatever part of the world we may be; 3rd, to render our mysteries more respectable.

Q. What is the origin of the ecclesiastical chant or song?

A. Chant is natural to man. It is essentially religious; for among all people the first use made of it has been to celebrate the praises of the Deity, and the Catholic Church, which has preserved whatever was good and truthful in the ancient traditions, has preserved the chant or song.

Q. Who arranged the chant?

A. St. Ambrose, and particularly St. Gregory, pope, arranged the chant used at present in the church. The ecclesiastical chant is truly beautiful, and produces the most lively impressions of piety in the soul.

CHAPTER XI.

Christianity visible—Of Sacrifice in general, and the Sacrifice of the Mass in particular.

Q. What is a sacrifice?

A. A sacrifice is an offering made to God of a thing which we destroy, in order to acknowledge thereby his sovereign dominion over all creatures.

Q. Why is sacrifice necessary?

A. Sacrifice is necessary, because it is the only means by which to acknowledge the sovereign dominion of God over all that exists.

Q. How so?

A. Because by the act of destroying a creature in honour of God, man says to him: I acknowledge that you are the absolute master of the life and death of all creatures and of myself.

Q. Why were bloody sacrifices used?

A. Bloody sacrifices were used to expiate sin: in offering them, man said to God: I deserve to die, as this creature which I immolate to you.

Q. Who established sacrifices?

A. God established sacrifices; for man of himself would never have imagined that the blood of an animal could please God or expiate sin.

Q. Did the sacrifices of animals please God of themselves?

A. The sacrifices of animals and other creatures did not of themselves please God; but because they represented that sacrifice of infinite price which was one day to be offered up.

Q. How many kinds of sacrifice were there among the Jews?

A. Among the Jews there were four kinds of sacrifice: 1st, holocaust, in which the whole victim was consumed by fire—it was an offering of adoration to God; 2nd, the pacific sacrifice, offered for thanksgiving; 3rd, the propitiatory sacrifice, offered for the expiation of sin; 4th, the impetratory sacrifice, offered to obtain favours from God,

Q. What always accompanies these sacrifices?

A. The communion always accompanied these sacrifices—that is, the faithful and the priests ate of the flesh of the victim, in order to be in communion with God, by means of the things immolated to him.

Q. By what have the ancient sacrifices been replaced?

A. The ancient sacrifices have been replaced by a sacrifice one and eternal, the sacrifice of Calvary, which is of infinite price, and of which all others were but the figure.

Q. What is the mass?

A. The mass is the continuation and renewal of the sacrifice of the cross. The only difference between the sacrifice of the Mass and that of Calvary is, that on the altar our Lord is offered in an unbloody manner, whilst on Calvary he was offered in a bloody manner.

Q. Why is the sacrifice of the Mass necessary?

A. The sacrifice of Mass is necessary to enable us to participate in the victim of Calvary, by eating his flesh and drinking his blood, and to apply to ourselves the merits of the sacrifice of the cross.

CHAPTER XII.

Christianity visible--Of the Vestments of the Priest.

Q. What are the ornaments worn by the priest whilst celebrating Mass?

A. They are the *amice, alb, cord, maniple, stole,* and *chasuble.*

Q. What is the amice?

A. The amice is a piece of white linen which the priest passes over his head and with it covers his shoulders. It reminds us of the moderation to be used in our words, and of the care we should have to abstain from all useless conversation whilst we are in church.

Q. What is the alb?

A. The alb is a white robe, full and reaching to the feet; it is a symbol of the purity which the priest carries to the altar and the people to the holy sacrifice.

Q. What is the cord?

A. The cord is a cincture intended to confine the alb; it reminds us of the cords with which our Saviour was bound during his passion, and also that we must be detached from a sensual life.

Q. What is the maniple?

A. The maniple is an ornament which the priest wears on his left arm; it formerly was a handkerchief used to wipe the tears and perspiration from the face; it reminds both priest and people of the labour of good works, and the reward which attends them.

Q. What is the stole?

A. The stole is an ornament which the priest passes

round his neck and crosses on his breast; it is the symbol of his dignity and power, and reminds us of the respect we owe to priests.

Q. What is the chasuble?

A. The chasuble was formerly a large mantle, round and full, with an opening in the centre through which to pass the head; it was worn by laymen as well as ecclesiastics. The former having laid it aside, the church retained it, and appointed it to be worn by the priests. It signifies the charity which should animate our works and our prayers.

Q. What are the ornaments of the deacon?

A. The ornaments of the deacon are: 1st, the stole placed over the left shoulder and fastened under his right arm, so as to leave his movements free; 2nd, the dalmatic, of a square form, with short armlets. It was worn by the deacon as being more convenient for persons obliged to move about much, as was the case with the deacons of the primitive church.

Q. What is the ornament peculiar to the subdeacon?

A. The tunic; it was the ordinary dress worn by the Roman servants. In consecrating it to the use of her ministers, the church has preserved a memento of the highest antiquity.

Q. Why has the church appointed particular dresses for her ministers?

A. 1st, to inspire more respect for religion, and especially for the holy sacrifice; 2nd, to remind us of the dispositions with which we should assist at mass.

CHAPTER XIII.

Christianity visible—Ornaments of Bishops—Colour of the Ornaments.

Q. What are the ornaments of bishops when they officiate solemnly?

A. They are the stockings, the slippers, the pectoral cross, the small tunic, the dalmatic, the gloves, the ring, the mitre, the crozier, the gremial, and, if he be an archbishop, the pallium.

Q. What is the origin of the stockings and slippers?

A. The stockings and slippers which the bishop puts on in the church were a mark ef distinction worn by the priests and senators of Rome. For this reason they are worn by bishops, who cannot use them except whilst celebrating the holy mysteries.

Q. What do they signify?

A. They signify that the bishops are the successors of the apostles; those great missionaries who traversed the world to preach the gospel.

Q. What is the pectoral cross?

A. The pectoral cross is a cross which the bishops wear on their breasts; it recalls to mind the custom of the first Christians, who always wore a cross suspended from the neck.

Q. What are the small tunic and dalmatic?

A. The small tunic and dalmatic are the two ornaments peculiar to the sub-deacon and deacon. The bishop wears them to show that he is clothed with the plenitude of the priesthood.

Q. What do the gloves signify?

A, The gloves signify the blessings he asks of God, and the purity with which he approaches the altar.

Q. What is the ring?

A. The ring signifies the alliance which the bishop contracts with his church in his consecration.

Q. What is the mitre?

A. The mitre is an ornament, the origin of which dates back to the ancient law, and signifies the royalty of the priesthood; the two pieces which hang down on the shoulders signify the Old and New Testament;

with both of which the bishop must be perfectly conversant.

Q. What is the crozier?

A. The crozier is the bishop's sceptre—that is, his shepherd's crook; and reminds him that he must watch over all his flock.

Q. What is the gremial?

A. The gremial is a piece of silk placed on the knees of the bishop when he sits during mass, to prevent the soiling of the vestments.

Q. What is the pallium?

A. The pallium is an ornament made of the wool of a white lamb, and marked with small black crosses; it signifies the charity and innocence which must characterise a pastor.

Q. Why does the church use different colours in her vestments?

A. The church makes use of different colours in her vestments to excite in us more easily the dispositions repuired by the festival we celebrate; white reminds us of innocence; red, of charity; purple, of penance and hope; green, of patience and faith; black recalls the thought of our last end.

Q. What are the ornaments of the altar?

.A The ornaments of the altar are three cloths, used through respect, to cover it; the candlesticks, tabernacle, and cross.

CHAPTER XIV.

Christianity visible—The Sacred Vessels and the Holy Water.

Q. What are the principal sacred vessels?

A. The principal sacred vessels are the chalice, the patena, the ciborium, and the ostensorium. They are called sacred, because they are consecrated by the bishop, and destined solely for the worship of God.

Q. What is the chalice?

A. The chalice is a gold or silver cup used by the priest at the altar for the consecration and reception of the precious blood of aur Lord. The chalice is as ancient as Christianity, being used by our Lord to consecrate his blood and give it to his apostles.

Q. What is the patena?

A. It is a kind of plate of gold or silver, on which the priest places the host which he offers up and consecrates during mass.

Q. What is the ciborium?

A. The ciborium is a sacred vessel, resembling the chalice, and closed with a lid; it is used to keep the Holy Eucharist for the faithful and for the sick.

Q. What is the ostensorium?

A. The ostensorium is a kind of portable tabernacle in which the Sacred Host is exposed for the adoration of the faithful during the benediction or procession.

Q. What ceremony precedes the mass of Sunday?

A. The blessing and sprinkling of the holy water.

Q. Why does the priest put salt into the water he blesses?

A. The priest puts salt into the water to show that holy water prevents our soul from being corrupted by sin.

Q. What are the effects of holy water?

A. The effects of holy water are: 1st, to chase away the devil; 2nd, to aid in healing the sick; 3rd, to obtain help from God; 4th, to aid in the remission of venial sin.

Q. In what manner ought we to take holy water?

A. We ought to take it with great respect, keep it in our rooms, and make the sign of the cross with it on ourselves, at least, when we rise and when we retire to rest.

Q. Why is the sprinkling of holy water made in the church?

A. It is made to chase away the devil and to purify the faithful, so that they may assist at mass with attention, innocence, and piety. The use of holy water is as old as the church, and its efficacy has been proved by a great many miracles.

CHAPTER XV.

Christianity visible—Processions and the first part of the Mass.

Q. What are processions?

A. Processions are solemn religious marches of the clergy and people.

Q. Is the custom of processions very old?

A. The custom of processions existed under the law of Moses; for instance, those of David and Solomon for the transportation of the ark of the covenant to Jerusalem.

Q. What do processions signify?

A. Processions are a picture of our life, and remind us that we are only travellers on earth. The cross which heads the procession, and is followed by banners, teaches us that we cannot reach heaven except by following in the footsteps of Jesus Christ and his saints.

Q. Why is it that in some countries a procession is made before high mass?

A. It is made before high mass on Sundays in remembrance of the resurrection of Jesus Christ.

Q. Into how many parts is the mass divided?

A. The mass is divided into six parts: the *first* comprises the preparation which is made at the foot of the altar; the *second* from the introit to the offertory; the *third* from the offertory to the canon; the *fourth* from the canon to the *Pater*; the *fifth* from the *Pater* to the communion; the *sixth* from the communion to the end of the mass.

Q. What does the word mass mean?

A. The word mass means *sent away*, because, in the first ages, the deacon *sent away* the catechumens at the offertory, and the faithful at the end of the sacrifice. To the former he said, *Catechumens, go away;* and to the latter, *go away, the time for separating has arrived.*

Q. Of what is the first part of the mass composed?

A. The first part of the mass is composed of the sign of the cross, a psalm, the confiteor, and several other prayers. In all these prayers the priest confesses his unworthiness, and accuses himself of his faults; the people imitate him, for it is by repentance we must prepare for the holy sacrifice.

Q. What does the priest say next?

A. The priest next says, *the Lord be with you*—words which he repeats eight different times during the mass, and the people each time reply, *and with thy spirit.* These words contain all that we can desire, and we will not fail to hear mass well, if we oppose no obstacle to this blessing wished us by the priest.

CHAPTER XVI.

Christianity visible—Use of incense, and the second part of the Mass.

Q. What does the priest do when he ascends the altar?

A. He kisses the altar through respect, and asks of God, in the name of the saints whose relics repose on the altar, to pardon his sins.

Q. What ceremony follows these prayers?

A. The ceremony which follows is the incensing. The offering of incense in the divine worship was prescribed to Moses by God himself.

Q. What does incense signify?

A. Incense signifies charity, prayer, and the good odour of virtue we ought to diffuse around us.

Q. Why is the priest incensed?

A. The priest is incensed to honour him as the representative of Jesus Christ. Among the ancients it was a mark of honour to offer incense to a person.

Q. What does the priest do after the incensing?

A. After the incensing, the priest goes to the epistle side and reads the introit, which commences the second part of the mass. The word *introit* means *entry;* it is so called because it is sung whilst the priest enters to celebrate mass.

Q. Of what is the introit composed?

A. The introit ordinarily is composed of some verses from the psalms, to announce the great mystery which is about to be accomplished, and for which the just of the ancient law sighed so long.

Q. What prayer comes after the introit?

A. After the introit comes the *Kyrie eleison.* These are Greek words, and signify, *Lord, have mercy on us. Kyrie* or *Christie eleison* is repeated nine times, in commemoration of the nine choirs of angels.

Q. What is the *Gloria in Excelsis?*

A. The *Gloria in Excelsis* is a hymn of praise, thanksgiving, and love which the church addresses to God after having implored his mercy. In reciting it we must rejoice with the angels at the birth of our Saviour, who is about to immolate himself on the altar for us.

CHAPTER XVII.

Christianity visible—The second part of the Mass continued.

Q. What does the priest do after the *Gloria in Excelsis?*

A. After the *Gloria in Excelsis* the priest makes the sign of the cross: 1st, in imitation of the first Christians, who made this sacred sign before and after their principal actions; 2nd, to remind us that the sacrifice of the altar is the same as that of the cross.

Q. What does he do then?

A. He then kisses the altar to imbibe from the bosom of our Saviour, represented by the altar, that peace which he wishes the people, in these words, *the Lord be with you*, and to which the people reply, *and with thy spirit.*

Q. What prayer follows these words?

A. After these words the priest commences the prayer called *collects.*

Q. Whence comes this name?

A. This prayer is so called: 1st, because it is said for the assembled faithful, the word *collect* signifying assembled; 2nd, because it contains, in an unabridged form, all the petitions offered by the faithful to our Lord.

Q. How does the collect terminate?

A. The collect terminates by these words: *Through Jesus Christ, our Lord;* for it is in the name of Jesus Christ we pray, and it is through his merits we expect to obtain what we ask. The people answer, *amen;* that is, *so be it.*

Q. What is the epistle?

A. The epistle is a lesson which follows the collect, and is taken from the sacred Scriptures. It is called epistle because it is generally taken from the letters or epistles of the apostles, especially of St. Paul. During the epistle all sit, in order to hear it with more recollection.

Q. By what is the epistle followed?

A. The epistle is followed by the gradual or response, by which the people testify their willingness to carry into practice the instructions they have just heard. It is called the *gradual,* because it is sung on the steps or *grades* of the singer's stand.

Q. By what other names is it called?

A. On days of mourning and of fast it is sung in sorrowful, lengthened tone; then it is called *tract;* that is, lengthened. On days of joy, it is sung in a more lively strain, and is preceded and followed by the *alleluia.*

Q. What is the *alleluia* and the *prose?*

A. The *alleluia* is an expression of joy; it is the song of the saints in heaven; the prose is a continuation of it, and is on that account called the *sequence,* or *following.*

CHAPTER XVIII.

Christianity visible—The second and third part of the Mass.

Q. How is the gospel read?

A. The gospel is read and accompanied with many prayers and ceremonies, calculated to inspire us with profound respect for the divine word. In solemn masses the deacon sings the gospel.

Q. What is carried before the book of the Gospels at high mass?

A. At high mass the cross, lighted candles, and incense are carried before the book of the Gospels. The deacon makes the sign of the cross on the sacred book, to remind us that the gospel is the preaching of the cross.

Q. What do the people answer at the end of the gospel?

A. They answer: *Praise be to thee, O Christ;* for the gospel is a great benefit conferred on us by God. We stand during the gospel, to show that we are ready to walk in the footsteps of Jesus Christ.

Q. What follows the gospel?

A. The instruction of the people. The priest first announces the feasts of the week, the marriages to take place, and then preaches to the faithful the word of God. Hence the importance of attending the parish mass.

Q. What does the priest do after the instruction?

A. After the instruction the priest returns to the altar and intones the *credo* or symbol. In singing the *credo*, we profess our belief of all the truths which have been taught us.

Q. Where does the third part of the mass commence?

A. The third part of the mass commences after the *credo*, and extends to the preface. All that part of the mass which precedes the offertory was formerly called the mass of the catechumens.

Q. What does the priest do after the *credo?*

A. After the *credo* the priest turns to the people and says: *The Lord be with you;* to which they answer: *and with thy spirit;* he then recites a prayer called the offertory; because during this time the faithful offered at the altar the bread and wine which they had brought for the sacrifice. We must, during the sacrifice, offer ourselves to God, with a sincere desire to be immolated with our Lord.

CHAPTER XIX.

Christianity visible—Third part of the Mass.

Q. What does the priest do after reciting the offertory?

A. After reciting the offertory, the priest removes from the chalice the veil with which, through respect for the consecration, it had remained covered, and then extends the corporal on the altar.

Q. What is the corporal?

A. The corporal is a piece of square linen, destined to receive the body of our Lord. It must be of linen, because it was in linen that the body of our Lord was wrapped for sepulture.

Q. What is the pall?

A. The word pall means cover. It is a square card, enclosed in linen, and used to cover the top of the chalice.

Q. How does the priest offer the host?

A. The priest takes the patena on which rests the host, raises his eyes to heaven, and offers to God the bread which is to be changed into the body of our Lord.

Q. For whom does he offer it?

A. He offers it for himself, for those assisting at the mass, and for the faithful, living and dead. He then takes the chalice, into which he pours the wine and a few drops of water, to represent the union of the faithful with our Lord.

Q. What further does he?

A. He offers up the chalice for the whole world; and, humbling himself, he implores the Holy Ghost to descend and consume these offerings by changing them into the body and blood of Jesus Christ.

Q. What is the blessed bread?

A. The blessed bread, which was formerly used in all the churches, and which is still used in some countries, is a symbol of the union which should reign amongst all Christians.

Q. How should the blessed bread be taken?

A. It should be taken with respect, joy, and confidence, and in the spirit of charity, with an ardent desire to receive the holy communion, of which it is a figure.

Q. What is the origin and the reason of the collection made at mass?

A. The origin is as old as Christianity, and the reason is, to show that charity does not consist in words, but in good works.

Q. Why does the priest wash his fingers after the offertory?

A. He washes them for two reasons, the one natural, and the other mysterious, which should be a lesson of holiness for us.

CHAPTER XX.

Christianity visible—Third and fourth part of the Mass.

Q. What does the priest do after washing his fingers?

A. After washing his fingers, the priest returns to the middle of the altar, and beseeches the most Holy Trinity to accept the sacrifice which he offers up for their glory. He then kisses the altar and turns to the people for the last time till after the communion, and says to them, *brethren, let us pray,* after which he recites the secret.

Q. What is the secret?

A. The secret is a prayer in which the priest asks of God to bless the offerings of the faithful and the faithful themselves, in order that they may prove an acceptable sacrifice. It is called *secret,* because the priest recites it in a low voice.

Q. Where does the fourth part of the mass begin?

A. The fourth part of the mass begins after the secret, and continues till the *Pater.*

Q. What is the preface?

A. The preface is an *introduction* to the great prayer called the *canon.* The church, in it, invites us to render glory to God for having designed to accept our offerings, and with the celestial court we sing the glorious canticle of eternity.

Q. What is that canticle?

A. The *sanctus,* holy, holy, holy Lord God of armies, the heavens and the earth are full of thy glory; hosannah in the highest.

Q. What is the canon?

A. The word canon signifies rule. The canon of the mass consists of the prayers which the church prescribes for offering the holy sacrifice, and which are not permitted to be changed. The *canon* is of great antiquity,

and we should recite it with profound respect and with great confidence.

Q. What do we find in the prayers of the canon?

A. In the first prayer of the canon are marked the principal ends for which the sacrifice is offered—the glory of God and the good of the Catholic Church; in the second are named the persons who have a principal share in the mass; in the third the church reminds us that we are in communion with all the heavenly court.

Q. What is the intention of the church in this?

A. Her intention is to engage us to become all of one heart and one soul, and to put our confidence in the intercession of the saints.

CHAPTER XXI.

Christianity visible—The fourth part of the Mass continued.

Q. What does the priest do before the consecration?

A. Before the consecration the priest takes possession of the victim, by extending his hands over the bread and wine: during this ceremony we must consider ourselves as victims, and offer ourselves to God.

Q. What does the priest then ask for?

A. The priest then asks for the greatest of miracles, the change of the bread and wine into the body and blood of Jesus Christ. He has the right to ask it, and the power to obtain it.

Q. Who has given him this power?

A. Our Lord himself gave him this power when, after consecrating the bread and the wine, he said to his apostles, and their successors: *Do this in commemoration of me.*

Q. What next does the priest do?

A. He next rehearses what our Saviour did at the last supper; and then pronounces in a simple, uninter-

rupted tone, as used by Jesus Christ when he performed miracles, the words of consecration.

Q. Why does he elevate the host and the chalice?

A. He elevates the host and the chalice for the adoration of our Saviour, who has first been immolated.

Q. What prayer does the priest say after the elevation of the chalice?

A. After the elevation the priest says a prayer, in which he offers Christ to God his Father, in memory of his passion, his resurrection, and his ascension.

Q. What does he ask of God?

A. He asks of him to receive favourably the victim which he presents to him, and with it the hearts of the faithful, which he offers him at the same time.

Q. What is the *memento* of the dead?

A. The memento of the dead, which follows, is a prayer by which the priest asks for the souls in purgatory admission into the heavenly Jerusalem.

Q. What desire should animate us during all these prayers?

A. During all these prayers we should be animated with an ardent desire to become victims worthy of God, in order to attain heaven‘ the end for which the sacrifice is offered, and to obtain which we must confide fully in the infinite merits of our Lord.

CHAPTER XXII.

Christianity visible—The fifth part of the Mass.

Q. Where does the fifth part of the mass begin?

A. The fifth part of the mass begins at the *Pater* or *Our Father*. The *Pater* is preceded by a preface or preparatory prayer, which is said through respect for the Lord's prayer, and to aid us to say it well.

Q, What part of the *Pater* is said by those assisting at mass?

A. They say that part which contains all the others, namely, *Deliver us from evil.*

Q. What ceremony follows the *Pater?*

A. After the *Pater*, the priest breaks the sacred host over the chalice, puts a small part of it in the precious blood to mark the intimate union we are going to contract with our Lord by the communion, and places the other two parts on the patena for his own communion.

Q. What ceremony took place at this moment among the first Christians?

A. At this moment the first Christians gave each other the kiss of peace, to show that they loved one another as brethren. The kiss of peace which, at the present day, the deacon gives to the clergy during high mass, is a precious memorial of this holy custom.

Q. What is the *Agnus Dei?*

A. The *Agnus Dei* is a prayer in which the priest asks of our Lord to give us peace in this world and in the next.

Q. What prayer does he say after the *Agnus Dei?*

A. After the *Agnus Dei* he says three beautiful prayers, the more immediately to dispose him to receive our Lord. To recite them is an excellent means of preparing for holy communion.

Q. By what are these prayers followed?

A. They are followed by those words of the centurion, "Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my servant shall be healed."

Q. Why is the confiteor said before communion?

A. It is said in order to excite us to compunction and humility, because the confiteor is a general and public accusation of our sins.

Q. What are the ablutions?

A. The ablutions are used to purify the mouth and

fingers of the priest, so that no portion of the sacred species remain adhering to them. Whilst taking the ablutions, he says prayers of thanskgiving for his communion.

CHAPTER XXIII.

Christianity visible—The sixth part of the Mass

Q. What is the sixth part of the mass?

A. The sixth and last part of the mass is the thanksgiving. It comprises the anthem called communion, the post communion, the *Ite Missa est,* the benediction, and the gospel of St. John.

Q. What is the anthem called communion?

A. It is a prayer which the priest recites and which at high mass the choir sings, immediately after the communion.

Q. Why do they sing it?

A. As singing is used at the festivals of the great ones of the earth, the church wishes that it also should be used at the feast where man is seated at the table of God himself.

Q. What is the post communion?

A. It is a prayer recited in thanksgiving after communion, and therefore called *post communion.*

Q. What means *Ite missa est?*

A. *Ite missa est* means, *Go, the congregation is dismissed.* In high masses the deacon sings it in the name of the priest.

Q. Does the mass always close with the words *Ite missa est?*

A. Not always. When other prayers follow the mass, the people are invited to continue the praises of God, and then, instead of the *Ite missa est,* the *Benedicamus Domino, Let us bless the Lord,* is said. For this reason the *Benedicamus* is said during *Advent* and *Lent.*

Q. Why does the priest give the blessing at the end of mass?

A. To obtain for the people that they may preserve the fruits of the holy sacrifice, to testify his affection for them, and the desire he has for their salvation.

Q. Why does he recite the Gospel of St. John?

A. He recites the Gospel of St. John on account of the profound respect which has ever been entertained for the holy words it contains. The pagans themselves admired them so much that they wished to have them engraved in letters of gold in their places of assembly, that every person might read them.

Q. What do the people say at the end of the Gospel?

A. At the end of the Gospel, they say *Deo gratias, thanks to God*, thanks to the most Holy Trinity, for all their benefits, of which the sacrifice of the altar is an abridgment.

Q. How should we retire after mass?

A. We should retire with great recollection, and live during the day as if we had witnessed the death of our Saviour on Mount Calvary.

CHAPTER XXIV.

Christianity visible—The days of the week and month.

Q. How should we consider the days of the week?

A. We should consider the days of the week as a continual festival; during which we must not only abstain from all acts that may offend God, but also pray to him and honour him by the holiness of our conduct.

Q. Why have particular feasts been established?

A. They have been established to renew the fervour of the lukewarm, and to animate their courage by recalling to their minds the great events of religion, and proposing to them new motives to be virtuous.

Q. What name has the church given to the days of the week?

A. She has given them the name of *feria*, which signifies rest and rejoicing; to remind us that each day ought to be for us a day of rest from sin, and a day of rejoicing by means of a good conscience.

Q. What particular devotion is attached to each day of the week?

A. The Monday is consecrated to the souls in purgatory; Tuesday, to the guardian angels; Wednesday, to the passion; Thursday, to the Holy Eucharist; Friday, to the death of our Lord; and Saturday, to the Blessed Virgin.

Q. What were the Wednesday and Friday in the first ages?

A. The Wednesday and Friday of each week were days of *stations;* that is, days of fast, prayer, and assembling at the tombs of the martyrs. Hence the custom and the law of abstinence on Friday. At Rome, Saturday has been a day of fast since the first ages; hence the law of abstinence on that day.

Q. What do you remark on the days of the month?

A. I remark that the church has given to each of them the name of a saint, in order each day to place before us the example of our brethren who are in heaven, and to encourage us to imitate their virtues.

Q. What must we do to respond to this intention of the church?

A. We should read each day the lives of the saints; especially when all the family are assembled.

CHAPTER XXV.

Christianity visible—Advent.

Q. What is advent?

A. The word advent signifies *coming.* Advent is a

time of prayer and penance, established by the church, to prepare for the feast of Christmas.

Q. With what sentiments does the church wish to inspire us during advent?

A. During advent the church wishes to inspire us first with the spirit of penance, to prepare our hearts for the birth of the Messiah; she repeats to us the words of St. John, addressed to the Jews on the banks of the Jordan: *Do penance; prepare ye the way of the Lord; make straight his paths.*

Q. What more does she do?

A. She puts on her garb of purple, and suppresses the *alleluia* in a part of her office.

Q. What other sentiment does she wish to inspire?

A. She wishes to inspire us also with hope: for which reason she announces to us in the epistles and gospels the speedy coming of the Messiah.

Q. What does advent represent?

A. Advent represents the four thousand years during which our Saviour was expected. The church invites us to sigh for his coming as did the patriarchs and prophets. From the 15th of December to the 23d she uses the *great* anthems, which are so many ardent sighs after the Messiah.

Q. What must we do to spend advent well?

A. In order to spend advent well we must, 1st, renounce sin; 2nd, do some works of mortification; 3rd, desire ardently the coming of the Messiah in our hearts; 4th, live in greater recollection and with more fervour than usual.

Q. What motives have we for passing advent well?

A. 1st, obedience to the church; 2nd, gratitude to Jesus Christ; 3rd, our spiritual interest; for, proportioned to our fervour will be the favours of the Messiah to us.

CHAPTER XXVI.

Christianity visible—Feast of the Immaculate Conception of the Blessed Virgin.

Q. What feast is celebrated the eighth of December?

A. On the eighth of December we celebrate the feast of the Immaculate conception of the Blessed Virgin. The Blessed Virgin being destined to be the mother of God, was preserved from original sin. This was due to the honour of the three persons of the Holy Trinity: to the Father, whose daughter Mary was; to the Son, whose mother she was; and to the Holy Ghost, whose spouse she was.

Q. Is the Immaculate Conception an article of faith?

A. Yes. Our present most holy Father, Pius IX., defined it as such on the 8th of December, 1854, in the Church of St. Peter at Rome, in a vast assemblage of Cardinals and Bishops from all parts of the world.

Q. Is this feast of great antiquity?

A. It goes back beyond the twelfth century. St. Anslem, archbishop of Canterbury, contributed much to its being generally adopted; and the sovereign pontiffs have granted great indulgences to those who celebrate it worthily.

Q. What do you remark on the establishment of this feast?

A. I remark that the church, in establishing this feast, did not acquire new light which she had not from the beginning; but she showed forth her wisdom according to the order of Providence and the wants of her children.

Q. How is the feast of the Immaculate Conception calculated to sanctify us?

A. The feast of the Immaculate Conception sanctifies our imagination, by presenting us the image of the

purest of virgins; our mind, by teaching us that we must, as far as possible, imitate the sanctity of Mary since we are to receive in communion the same God, of whom she was the mother; and our heart by inspiring us with the resolution to preserve it from stain, or to purify it when stained with sin.

Q. What must we do to celebrate this feast worthily?

A. We must, 1st, thank God for having preserved the Blessed Virgin from the stain of original sin; 2nd, congratulate Mary on her glorious privilege; 3rd form a resolution to avoid the slightest faults; 4th, perform some acts of mortification, or say some prayers in honour of the Blessed Virgin.

CHAPTER XXVII.

Christianity visible—The Ember Days and Vigils.

Q. What are the Ember days?

A. The Ember days are three days of fast, which occur at the close of each of the four seasons of the year; and the origin of which dates from the time of the apostles. In preserving this practice, which was in force among the Jews, the church has given a proof of her great wisdom and of her great solicitude for our happiness.

Q. How so?

A. By fixing the time and manner of fulfilling this precept of our Lord; *unless you do penance, you shall all likewise perish;* a precept to which we are obliged, as men, as sinners, and as Christians.

Q. What would have happened without this?

A. Without this the greater part of men would have neglected the divine precept of doing penance, and would have appeared before the throne of justice loaded with debt, and condemned to hell, or at least to a rigorous purgatory.

Q. What works does the church command?

A. She commands fasting, prayer, and alms, as opposed to the three great passions of the heart, love of pleasures, love of honours, and love of riches.

Q. Why has the church particularly established the Ember days?

A. 1st, to ask pardon of God for the sins committed during the past season; 2nd, to thank God for the favours he has granted us; 3rd, to bring down the blessing of heaven on the ordinations; 4th, to aid us in spending in a more Christian manner the coming season.

Q. What are vigils?

A. The word vigil signifies watching. The vigils are the days of abstinence and fast which precede the great festivals of the year. There are five; those of Christmas, Easter, Pentecost, Assumption, and All Saints. In some dioceses the feast of St. Peter and St. Paul is also preceded by a vigil.

Q. How should we spend the vigils?

A. Whatever be our age we should spend those days in a more holy manner than other days, in order to prepare for the celebration of the festival and to receive the graces which God always gives more abundantly at that time.

CHAPTER XXVIII.

Christianity visible—Christmas.

Q. What does the festival of Christmas celebrate?

A. The festival of Christmas celebrates the birth of our Lord Jesus Christ. We must believe that the Son of God, incarnated in the womb of the Virgin Mary, was born in a stable at Bethlehem, for our salvation.

Q. Give the history of his birth.

A. For four thousand years the world had expected a Redeemer, promised by the prophets. The moment had now come. By order of the Emperor Augustus, Joseph and

Mary repaired to Bethlehem, to be enrolled on the public registers. Finding no place in the city, they retired to a stable in the vicinity: and there the Blessed Virgin gave to the world a Messiah so long expected.

Q. By whom was his birth announced?

A. It was announced by angels to some shepherds, who were keeping watch over their flocks in the neighbourhood.

Q. Describe the stable at Bethlehem?

A. The stable where our Saviour was born was thirty seven and a half feet long, by eleven feet three inches broad, and nine feet high. It was cut in a rock; and tradition informs us that at the time of our Saviour's birth it was occupied by an ox and an ass.

Q. Why did God make known the birth of his Son to the shepherds first?

A. To show us the esteem in which he holds poverty and simplicity of heart.

Q. In what disposition must we be to celebrate worthily the festival of Christmas?

A. We must have a great horror for sin, and be detached from creatures; this is the teaching of the infant Jesus, born poor, humble, and suffering. We must tenderly love our Saviour, who, to make us love him, put on the form of an infant and became our brother; finally, we must ask of him and imitate the virtues of his infancy.

Q. Why do priests say three masses on Christmas day?

A. To honour the three births of the Son of God: 1st, his eternal generation in the bosom of his Father; 2nd, his temporal birth in the stable of Bethlehem; 3rd, his spiritual birth in the hearts of the just by charity.

Q. Are we obliged to hear three masses on Christmas day?

A. We are not obliged to hear three masses, but it is

well to do it when we can; gratitude should make it a duty for us.

CHAPTER XXIX.

Christianity visible—Feast of the Circumcision.

Q. What is the feast of the Circumcision?

A. The feast of the Circumcision is the day on which our Lord received in his flesh the mark of the children of Abraham.

Q. Why was our Lord pleased to submit to this ceremony?

A. 1st, to show that he was truly man, and descended from Abraham and David, according to the prophets; 2nd, to show us the respect we must have for the laws of God and the church.

Q. What must we do to celebrate well this feast?

A. We must, 1st, detest sin, which was the cause of the sufferings of the divine Infant; 2nd, have no inordinate attachment to creatures; 3rd, compassionate the Blessed Virgin.

Q. What name did the Son of God receive on the day of his Circumcision?

A. He received the name of Jesus, which signifies Saviour. This name was brought from heaven, and made known to Mary by the angel Gabriel, when he announced to her that she was to be the mother of God. God made it publickly known on the day of the Circumcision, that being the day on which the Jews named their children.

Q. How is our Lord our Saviour?

A. He is our Saviour in every respect. He is the Saviour of our understanding, delivering it from error; the Saviour of our heart, delivering it from the tyranny of our passions; the Saviour of our body, abolishing slavery, and the laws which permitted murder, violence,

and oppression. He has broken the yoke of the devil, expiated sin, re-opened heaven, and given all the graces necessary to arrive there.

Q. With what sentiments must we pronounce the name of Jesus?

A. With sentiments of respect, confidence, and love. There is an indulgence for those who bow the head in pronouncing the name of Jesus, or on hearing it pronounced.

Q. Is the Circumcision an ancient feast?

A. It is very ancient. It was made a solemn feast in the sixth century; the church wishing to expiate the disorders of the pagans on this day, it being the first day of the new year.

Q. What must we do to enter into the spirit of the church?

A. We must, 1st, entertain Christian wishes for our brethren and for the whole world, sincerely wishing them a happy new year; that is, happy in the sight of God; 2nd, reflect on the shortness of time, and see how our account stands with God.

CHAPTER XXX.

Christianity visible.—Epiphany.

Q. What feast does the Church celebrate on the sixth of January?

A. The feast of the Epiphany. Three times, in the space of fifteen days, she calls her children to the stable at Bethlehem, to teach the rich detachment from riches, and charity to the poor, and the poor, resignation in their poverty and sufferings.

Q. What is the Epiphany?

A. It is the day on which our Lord was adored by the magi. A miraculous star having appeared in the east,

the magi, enlightened by grace, went to Bethlehem, prostrated themselves before the infant Jesus, and offered him presents of gold, frankincense, and myrrh; they were the first fruits of the Gentiles.

Q. Who were the magi, and what was their number?

A. It is generally believed that the magi were learned men, engaged in the study of astronomy, and that they were kings, and three in number.

Q. What virtues does the example of the magi teach us?

A. Their example teaches: 1st, fidelity to grace; as soon as they perceived the star, they quit all to follow it; 2nd, to avoid evil company; the magi did not return to Herod, but went back to their own country by another route.

Q. Is the Epiphany an ancient feast?

A. It commenced with the first ages of the church. It has always been one of the most solemn feasts, and a kind of continuation of the feast of Christmas, for which reason we do not fast on the vigil.

Q. What must we do to enter into the spirit of this feast?

A. We must, 1st, thank God for having been called to the faith; 2nd, endeavour to conform our conduct to our belief; 3rd, pray to God for the preservation of religion amongst ourselves, and for the conversion of infidels.

CHAPTER XXXI.

Christianity visible.—Purification.

Q. What feast is celebrated on the 2nd of February?

A. The feast of the Purification, commonly called Candlemas, is celebrated on the 2nd of February. On this day the church proposes three mysteries to our meditation; 1st, the purification of the Blessed Virgin;

2nd, the presentation of the infant Jesus in the temple? 3rd, the meeting of Simeon and Anna with the infant Jesus and his parents.

Q. What is the purification of the Blessed Virgin?

A. It is the day on which the Blessed Virgin repaired to the temple, in obedience to the law of Moses, which obliged every woman who had brought forth a child to present herself in the temple to offer a sacrifice to the Lord. The Blessed Virgin, although not bound by this law, wished, nevertheless, to submit to it, through a spirit of obedience and humility.

Q. What does her example teach us?

A. Her example teaches all Christians the respect with which they ought to conform to the usages of the church, and it teaches Christian mothers how careful they should be to come to the church after the birth of their children, to return thanks to the Lord.

Q. What is the second mystery we honour on the 2nd of February?

A. The second mystery is the presentation of the child Jesus in the temple. Although the Saviour was not obliged to this ceremony, he was pleased, nevertheless, through humility, to submit to the law which obliged all the Jews to consecrate to God their first-born son.

Q. What is the third mystery?

A. The third mystery is the meeting of Simeon and Anna with the child Jesus and his parents.

Q. What did the old man Simeon do on seeing our Saviour?

A. He received our Saviour into his arms, and happy in seeing him, he asked to die, and foretold the greatness of the divine infant, and the sufferings of Mary.

Q. Why was the feast of the purification established?

A. It was established to honour the three mysteries of which we have spoken, and to expiate disorders to

which the pagans gave themselves up during the month of February.

Q. What is represented by the lighted candles which are distributed on this day?

A. The lighted candles represent Jesus Christ, who is the light of the world. This feast demands of us great humility, an ardent charity, and an angelic purity of heart.

CHAPTER XXXII.

Christianity visible—Lent.

Q. Why are fasts and abstinences commanded?

A. They are commanded: 1st, to strengthen our soul, and restore its dominion over the senses; 2nd, to expiate our sins; 3rd, to render homage to God for the benefits he confers on us. The fast of Lent is established also in imitation of the forty days' fast of our Lord Jesus Christ, and to prepare us for the paschal communion.

Q. Is Lent of great antiquity?

A. It is derived from the apostles, and has always been observed in every portion of the church. The first Christians kept a very severe fast, and gave in alms what they retrenched from their table.

Q. In what does the fast consist?

A. The fast consists in eating only one meal a day, to which the church, ever indulgent, permits us to add a light collation.

Q. Who are obliged to fast?

A. All who have completed their twenty-first year are bound to fast by the law of the church. But all who are sinners, of whatever age, are obliged to do penance.

Q. What reasons dispense from fasting?

A. Sickness, hard labour, poverty, are reasons which dispense us from fasting.

Q. In case of doubt what must we do?

A. When we doubt as to the obligation of fasting, we must consult our confessor, or a pious and experienced physician. When we cannot fast we must perform some other good works, watch more carefully over our senses, and support our labour and sufferings with more resignation.

Q. What dispositions must we bring to the fast of Lent?

A. To fast with profit during Lent, we must consider it as a means to sanctify ourselves, and do all that is necessary for that purpose; we must renounce sin, assist at the instructions, and live in recollection.

CHAPTER XXXIII.

Christianity visible—Ash-Wednesday—Liturgy of Lent.

Q. What are the prayers of the forty hours?

A. They are solemn prayers, accompanied by the exposition of the blessed sacrament and other pious exercise. They commence on Quinquagesima-Sunday, and continue till the following Tuesday included.

Q. Why were they established?

A. 1st. to withdraw the faithful from theatres, balls, and all the sinful extravagance of these days; 2nd, to expiate the sins committed at that time; 3rd, to prepare us for the holy time of Lent; 4th, to honour the forty hours which intervened between the condemnation of our Lord to death and his resurrection.

Q. What is Ash-Wednesday?

A. It is the first day of the fast of Lent. On this day all the faithful should receive the ashes and consecrate themselves to penance.

Q. What should be our reflections when we receive the ashes?

A. When we receive the ashes we must consider ourselves as sinners condemned to death, and we must ex-

cite ourselves to great compunction in order to obtain the pardon of our sins, and a glorious resurrection.

Q. What was done formerly on Ash-Wednesday?

A. It was on Ash-Wednesday that public penance was formerly imposed on sinners. The bishop put the ashes on their heads, and then with the foot of the cross drove them from the church, as God drove our first parents from the terrestrial paradise. These sinners remained separated from the faithful until Holy Thursday.

Q. Was the penance imposed on them by the church severe?

A. It was very severe for twenty years; the penitents submitted humbly, in order to expiate their sins.

Q. How must we expiate our sins?

A. We must expiate our sins by penance proportioned to their number and grievousness. To this the church exhorts us without ceasing during Lent, by giving us the most beautiful instructions to animate our confidence, and make us enter into ourselves.

Q. Where do we find these instructions?

A. We find them particularly in the Gospels for Lent. The first Sunday in the church shows us Jesus Christ in the desert praying and fasting; on the second she speaks to us of heaven, which will be the recompense of the truly penitent; on the third she depicts to us the unhappy state of sin, to induce us to quit it; on the fourth she holds up to our view the holy communion, in which we should all participate.

CHAPTER XXXIV.

Christianity visible—Last fifteen days of Lent.

Q. To what are the last fifteen days of Lent consecrated?

A. They are consecrated to honour the passion of our

Lord: for this reason the church in the Gospel of each day rehearses the benefits and the most striking miracles of our Saviour, and the injustice of the Jews who sought to put him to death.

Q. What more does the church do?

A. On the Friday before the passion she celebrates the feast of the seven dolours of the Blessed Virgin, whose heart was pierced with sorrow on seeing the treatment which her divine son received.

Q. How is the last week of Lent called?

A. The last week of Lent is called—1st, the *great week*, on account of the number and grandeur of the mysteries celebrated, and on account of the length of the different offices; 2nd, the *painful week*, on account of the sufferings of our Lord; 3rd, the *xerophage week*, because formerly the faithful ate only dry food and drank nothing but water; 4th, *holy week*, on account of the holiness of the mysteries she presents us, and the holiness she requires of us.

Q. How was the holy week formerly spent?

A. Formerly holy week and Easter week were a continual feast. The tribunals of justice were closed, business suspended, and prisoners set at liberty, debtors had their debts paid for them, enemies were reconciled, each one endeavoured to renew in himself the true spirit of his duties and of the gospel.

Q. How should we spend it?

A. We should spend it as the church requires—1st, meditating each day on the passion of our Lord; 2nd, exciting in ourselves a lively horror for sin, and a great love of God and our neighbour; 3rd, living in great recollection; 4th, assisting at the different offices, and preparing ourselves with special fervour to receive the sacraments of penance and the Eucharist.

CHAPTER XXXV.

Christianity visible—Palm Sunday—Holy Thursday.

Q. What circumstances in the life of our Lord does the church honour on Palm Sunday?

A. She honours the triumphal entry of our Lord into Jerusalem five days before his death. For the fulfilment of the prophecies, our Lord was pleased to make a solemn entry into Jerusalem. As he approached, the whole people went out to meet him, carrying branches of olive in their hands, and making the air resound with their acclamations, *Glory to the Son of David, blessed is he that cometh in the name of the Lord.*

Q. What does the procession with palms represent?

A. It represents the entry of our Lord into Jerusalem, and his entry into heaven with his elect after the last judgment.

Q. What should we do with our palms?

A. We should preserve them with great respect, and keep them in our chambers.

Q. What mystery do we celebrate on Holy Thursday?

A. On Holy Thursday we celebrate the institution of the holy Eucharist. On this day we should, in a particular manner, evince our gratitude to our Lord for having given himself to us, and ask his pardon for the insults to which he is subjected in the holy sacrament.

Q. What ceremony takes place before mass?

A. The absolution of penitents, because formerly it was on Holy Thursday that those penitents were reconciled who had been subjected to public penance at the commencement of Lent.

Q. What was done on Holy Thursday?

A. On Holy Thursday all the faithful received com-

munion; and we cannot choose a more suitable day to approach the holy communion and testify our gratitude to our Saviour.

Q. What is done during the mass?

A. During the mass the holy oils are blessed for administering the sacraments of baptism, confirmation, holy orders, and extreme unction. After mass the blessed sacrament is carried to the repository, which represents the tomb of the Saviour. The altars are stripped, and the bells cease to ring, in sign of sorrow.

Q. What is done after mass?

A. After mass takes place the washing of feet, in memory of the example and precept of our Lord, who washed the feet of his apostles.

CHAPTER XXXVI.

Christianity visible—Good Friday.

Q. What is Good Friday?

A. Good Friday is the day on which the church honours the death of our Lord Jesus Christ.

Q. How was Good Friday formerly celebrated?

A. Formerly it was celebrated by spending the whole night in the church in prayer, and every person fasting except children under seven years of age.

Q. Of how many parts is the office of Good Friday composed?

A. The office of Good Friday is composed of three parts.

Q. What is the first?

A. The first part contains two lessons, one from Exodus, in which Moses describes the ceremony of the Paschal Lamb, the figure of our Lord; the other from Isaias, where this prophet shows that Jesus Christ is the true Paschal Lamb and foretells his sufferings. These

lessons are followed by the reading of the passage according to St. John.

Q. What is the second?

A. The second part are the *solemn prayers* which the church says for the whole world, even for her greatest enemies. Before each prayer a genuflection is made, except before the prayer made for the Jews.

Q. What is the third part?

A. The third part is the solemn veneration of the cross, which represents to us our Saviour ascending Mount Calvary.

Q. Whilst preparing to uncover the cross, what is sung?

A. In the name of our Saviour these touching words are sung: *My people, what have I done to thee? in what have I made thee sorrowful? Answer me. I have brought thee out of the servitude of Egypt, I have fed thee with manna, I have led thee into a fruitful land, I have protected you, and thou hast prepared a cross for thy Saviour.*

Q. What ought we to do during the evening of Good Friday?

A. We ought to repair to the church about three o'clock, because our Lord died at that hour, and whilst there we would do well to meditate on the *seven words* spoken by him on the cross.

Q. What are those *seven words?*

A. 1st, *Father, forgive them, for they know not what they do;* 2nd, the words to the good thief, *This day shalt thou be with me in paradise;* 3rd, to Mary, *Woman, behold thy son;* and to St. John, *Behold thy mother;* 4th, *I thirst;* 5th, *My God, my God, why hast thou forsaken me;* 6th, *It is consummated;* 7th, *Father, into thy hands I commend my spirit.*

CHAPTER XXXVII.

Christianity visible—Holy Saturday.

Q. What is Holy Saturday?

A. Holy Saturday is the day on which the church honours our burial of the Saviour. Formerly, solemn baptism was administered to the catechumens on this day. The office of the day is composed of six parts.

Q. What is the first?

A. The first is the blessing of the new fire, and reminds us that the church blesses all the things which she uses for divine worship; 2nd, that our hearts should be renewed in order to imitate our Saviour risen from the dead.

Q. What is the second?

A. The second is the blessing of the paschal candle, which formerly was a column of wax, on which was written the epoch of the paschal feast—that is, the day of the month on which it occurred. It is the first symbol of our Saviour risen. The five grains of incense inserted in the paschal candle are another, and represent the five wounds of our Lord Jesus Christ, and the aromatic spices used to embalm his body.

Q. What is the third?

A. The third are the prophecies, which are twelve in number. They were sung from the first ages to sustain the attention and keep alive the piety of the faithful, who passed the entire night in the church. They all have reference to baptism, and invite our gratitude to God for so great a blessing.

Q. What is the fourth?

A. The fourth is the blessing of the baptismal font. Formerly, when the catechumens were prepared, they were led to the font during the singing of the litanies,

and the water in which they were to be regenerated was blessed. This blessing of the water is continued at the present day.

Q. What is the fifth?

A. The fifth is the mass, which has no introit, because the people are already in the church. The mass is short, in consequence of the length of the offices.

Q. What is the sixth?

A. The sixth are the vespers, which are sung immediately after mass. It consists of but one psalm; in which the Gentiles are invited to unite with the Jews to bless the Lord, who, by the grace of baptism, has united all nations in the same church.

Q. What should we do on Holy Saturday?

A. We should bury ourselves in spirit with our Lord in the sepulchre, and there leave all our old habits of sin and lukewarmness, in order to rise with him to a new life.

CHAPTER XXXVIII.

Christianity visible—Easter.

Q. What is the feast of Easter or the Pasch?

A. It is the day on which our Lord raised himself to life again. The resurrection of Jesus Christ is the foundation of our faith and our hope. For this reason the church celebrates with so much pomp and joy the memory of this great event.

Q. What does the Pasch mean?

A. It means passage or pass-over—that is to say, for the Jèws, the passage of the exterminating angel, and their deliverance from the servitude of Egypt; and for Christians, the passage of our Lord from death to life, and our deliverance from the slavery of sin and the devil.

Q. Why is a procession made before mass?

A. The procession is made before mass in memory of the journey which the apostles and disciples made into Galilee, when our Lord sent them word by the holy women—saying, *Go into Galilee, there they shall see me.*

Q. Why is a procession made at vespers?

A. Because formerly the newly baptized were conducted to the font to return thanks for their baptism received the evening previous.

Q. What psalms are sung during the procession at vespers?

A. The psalms *Laudate pueri* and *In exitu Israel* are sung to express the joy we should feel at being delivered by baptism from the empire of the devil and of sin.

Q. What must we do in order to celebrate worthily the feast of Easter?

A. We must: 1st, believe firmly in the resurrection of our Lord; 2nd, return him thanks for having been born, having died and raised himself to life again, for us; we must rise from sin to grace, in order that after Easter we may lead a new life, the pledge of a glorious resurrection at the day of judgment.

CHAPTER XXXIX.

Christianity visible—The Annunciation.

Q. What feast do we celebrate on the 25th of March?

A. We celebrate the *Annunciation* of the Blessed Virgin. The archangel Gabriel being sent to Mary to announce to her that she was to be the mother of God, said to her: *Hail, full of grace, the Lord is with thee, blessed art thou among women.*

Q. What did the Blessed Virgin do?

A. The Blessed Virgin being troubled at these words, kept a modest silence, thinking within herself what this salutation could mean.

Q. What did the angel do, seeing that she was troubled?

A. The angel, seeing that she was troubled, hastened to relieve her anxiety, saying: *Fear not, Mary, for thou hast found grace with God; the power of the Most High shall overshadow thee; and thou shalt bring forth a son, and he shall be called the Son of God.* Mary, whose consent was necessary, humbly submitted, saying: *Behold the hand-maid of the Lord, be it done to me according to thy word;* and instantly the Son of God was incarnated in the chaste womb of Mary.

Q. What do you remark on this dignity of Mother of God?

A. It is to that women are indebted for the honour and respect they enjoy since the preaching of the gospel. Therefore should they cherish a tender devotion to Mary.

Q. What is the *Ave Maria?*

A. The *Ave Maria,* or Angelical salutation, is a prayer in honour of the Blessed Virgin.

Q. Of what is it composed?

A. It is composed: 1st, of the words addressed by the angel to the Blessed Virgin; 2nd, of the words of St. Elizabeth, when she was visited by her cousin, the Blessed Virgin; 3rd, of the words added by the church.

Q. When should we recite the *Ave Maria?*

A. We should recite it often: but especially in the morning, the middle of the day, and at night; as also the Angelus, morning, noon, and evening, for the saying of which great indulgences have been granted.

CHAPTER XL.

Christianity visible—Month of Mary—Scapular—Rosary.

Q. What are the principal practices of devotion in honour of the Blessed Virgin?

A. The month of Mary, the Scapular and the Rosary.

Q. What is the month of Mary?

A. The month of Mary is the month of May, consecrated to the honour of the Blessed Virgin. This devotion, which originated in Italy in the last century; has for its end to obtain from the Queen of virgins the preservation of innocence amid the temptations which spring up so freely during that beautiful season.

Q. How should we perform the month of Mary?

A. To perform it well, we must each day offer up, in honour of the Blessed Virgin, a spiritual reading and some prayers, and endeavour to walk in her footsteps.

Q. What is the Scapular?

A. The Scapular is a devotion in honour of the Blessed Virgin, which was revealed to the blessed Simon Stock, superior of the Carmelites, in the twelfth century.

Q. What did the Blessed Virgin promise to Simon Stock?

A. She promised him: 1st, to obtain for those who should wear the Scapular, extraordinary graces for obtaining a good death. But this does not mean that all who wear the Scapular are assured of their salvation. 2nd, she promised to deliver from purgatory, the Saturday after their death, all the departed members of the confraternity.

Q. What is necessary in order to participate in these privileges?

A. In order to participate in the first privilege, it is sufficient to live as Christians in our respective states of

life, and to wear constantly the Scapular. To participate in the second, we must also live as Christians; and those who can read must recite every day the little office of the Blessed Virgin, or other appointed prayers; those who cannot read must abstain on Wednesdays.

Q. What is the Rosary?

A. The Rosary is a devotion in honour of the Blessed Virgin, which consists in reciting, each week, three pairs of beads, or fifteen decades, meditating on the principal mysteries of our Lord and the Blessed Virgin. These mysteries are divided into three classes: the *joyful*, the *dolorous*, and the *glorious* mysteries.

Q. Who established the Rosary?

A. St. Dominick was directed by the Blessed Virgin to establish the Rosary at the commencement of the thirteenth century. This devotion has been the means of obtaining the greatest favours; and a multitude of popes, kings, and princes have eagerly united in its performance. We also should join in this devotion, for we have the most pressing need of the protection of the Blessed Virgin.

CHAPTER XLI.

Christianity visible—Rogations—Procession of St. Mark.

Q. What are the rogations?

A. The rogations are three days of procession, prayer, and abstinence, which precede the Ascension, to obtain the blessing of God on the fruits of the earth.

Q. But are not the laws of nature immutable?

A. The laws of nature are not immutable; they are dependent on the will of God who made them.

Q. What other prayers does the church say for the fruits of the earth?

A. The passion of our Lord is recited, which takes

place in some countries before mass every morning from the third of May, the feast of the Finding of the Cross, till the fourteenth of September, the day of the Exaltation of the Cross.

Q. Who established the rogations?

A. St. Marmertus, bishop of Vienne, in Dauphiny, established the rogations towards the close of the fifth century, to arrest the scourge which desolated the city of Vienne and all Dauphiny.

Q. What is necessary in order to sanctify the rogation days?

A. We must, 1st, abstain during those three days; 2nd, assist at the processions, if we can, with piety and compunction.

Q. Who established the procession of St. Mark?

A. The procession of St. Mark was established by St. Gregory the Great, to deprecate the wrath of God, and arrest the plague which was desolating the city of Rome in the sixth century.

NOTE.—The 2nd, 4th, and the latter part of the last question in this chapter are omitted. Abstinence on the Rogation-days is not obligatory in the United States and in other countries.

CHAPTER XLII.

Christianity visible—The Ascension.

Q. What is the feast of the *Ascension?*

A. It is the day on which our Lord ascended into heaven.

Q. How did our Lord ascend into heaven?

A. The fortieth day after his resurrection, having set out from Bethany with his disciples and his blessed mother, he ascended the mountain of Olives, gave to his disciples the command and the power to preach the gospel to all creatures, and blessed them for the last time, pro-

mising them the Holy Ghost: he then in their presence raised himself up into heaven by his own power, and carried with him the souls of the just who had died before his coming.

Q. What did the apostles do?

A. After having followed with their eyes their Master ascending into heaven, they retired to Jerusalem to await in silence and prayer the descent of the Holy Ghost.

Q. What miracle did our Saviour work when he ascended into heaven?

A. In ascending into heaven he left on the rock the print of his feet, which is to be seen to this day.

Q. Why did our Saviour ascend into heaven?

A. Our Saviour ascended into heaven: 1st, to take possession of the glory which his sacred humanity had merited by his passion; 2nd, to send the Holy Ghost upon the apostles, and through them, upon the whole world; 3rd, to open heaven for us; 4th, to prepare our places there and keep them for us.

Q. What must we do to celebrate the ascension worthily?

A. We must detach our hearts from creatures, and ardently desire to occupy the place prepared for us by Jesus Christ in heaven.

CHAPTER XLIII.

Christianity visible—Pentecost.

Q. What is pentecost?

A. Pentecost is the day on which the Holy Ghost descended upon the apostles. The word pentecost signifies fifty, and it was fifty days after the resurrection of our Lord that the Holy Ghost descended upon the apostles. These fifty days comprised the paschal time, which is a joyful preparation for the feast of pentecost.

Q. How does the church prepare us for this feast ?

A. The church prepares us further for this feast: 1st, by inviting us to spend in recollection and prayer the ten days which intervene between the ascension and pentecost; 2nd, by appointing a vigil with the obligation of fasting.

Q. How did the Holy Ghost descend upon the apostles?

A. The Holy Ghost descended upon the apostles in the shape of tongues of fire. Fire illumines, elevates, purifies, and changes into itself whatever it embraces. Such was the effect produced by the Holy Ghost upon the apostles, and such still is the effect upon all those who receive him in a worthy manner.

Q. Why did the Holy Ghost appear in the shape of tongues?

A. He appeared in the shape of tongues to show that the apostles were everywhere to preach the gospel, of which he came to give them a perfect understanding.

Q. What gifts formerly attended the descent of the Holy Ghost upon the faithful?

A. In the first ages the descent of the holy Ghost upon the faithful in the sacrament of confirmation was commonly attended with extraordinary gifts, such as the gift of tongues and of prophecy. They ceased when religion became firmly established.

Q. What are the requisite dispositions for receiving the Holy Ghost, and celebrating properly the feast of Pentecost?

A. They are: 1st, an ardent desire to receive the Holy Ghost; 2nd, freedom from all inordinate affections.

CHAPTER LIV.

Christianity visible—Feast of the Holy Trinity.

Q. What is the feast of Trinity Sunday?

A. It is the day on which the church in a special

manner honours one God in three persons. All religion tends to the glory of God, and consequently to the glory of the Holy Trinity, and therefore the feast of the Trinity may be said to be perpetual.

Q. Why has a particular feast of the Trinity been established?

A. It has been established to satisfy the devotion of Christians who, not content with the general feast, wished to consecrate a particular day to the honour of this mystery. This feast was instituted about the ninth century, and approved at Rome about the fourteenth.

Q. What are our duties with respect to the Holy Trinity?

A. To adore the Holy Trinity without trying to comprehend its mystery. Like the sun, its existence is certain, although our feeble eyes cannot look fixedly on it.

Q. What further is our duty?

A. We must also imitate the three august persons of the Trinity. They are perfectly holy, we must endeavour to become holy and perfect: they are intimately united, we must imitate them by a tender love for our neighbour; lastly, we must be thankful to each of the three persons for what each of them has done for us. The Father has created us, the Son has redeemed us, and the Holy Ghost sanctifies us.

Q. What practice of devotion is there in honour of the Holy Trinity?

A. In honour of the Holy Trinity there is a devotion which consists in three persons uniting together to recite three times a day, morning, noon, and night, seven times, the *Glory be to the Father, &c.*, with one *Hail Mary.* Great indulgences are attached to this devotion, and it is a good means to repair the blasphemies of the impious.

CHAPTER XLV.

Christianity visible—Corpus Christi.

Q. What is Corpus Christi?

A. It is the day consecrated to honour in a special manner our Lord Jesus Christ in the holy sacrament of the altar. We celebrate this feast every day, in celebrating the holy sacrifice of the mass, so that the feast of the Eucharist, like that of the Holy Trinity, is perpetual. Nevertheless, the church has established a special feast to honour Jesus Christ present on our altars.

Q. Is this feast of ancient date?

A. The general feast of the Eucharist is as ancient as the church, but the particular feast dates not further back than the thirteenth century.

Q. Why was it established?

A. It was established to atone for the outrages offered to our Saviour by heretics and the impious; 2nd, to renew the devotion of Christians to the adorable sacrament. The office of Corpus Christi, the most beautiful of the church offices, was composed by St. Thomas of Aquin.

Q. At what time did the feast of Corpus Christi become universal in the church?

A. It became universal in the church in 1311, after the general council of Vienne. The most imposing part of the ceremonies of this feast is the procession, in which our Lord Jesus Christ is carried in triumph.

Q. What must we do to honour Jesus Christ on this feast?

A. We must, 1st, assist at the procession with recollection and piety; 2nd. return thanks to our Saviour for his extreme goodness in dwelling amongst us and bles

sing our streets with his presence; 3rd, ask pardon for our irreverence and ingratitude towards him; 4th, pray for those who outrage him even on this day.

CHAPTER XLVI.

Christianity visible—Feast of the Sacred Heart.

Q. What is the feast of the Sacred Heart?

A. It is a festival established by the church to honour the Sacred Heart of our Saviour, burning with love for us, and to repair the outrages offered to that most Sacred Heart.

Q. What worship do we owe to the Sacred Heart of Jesus?

A. We owe to the sacred heart of Jesus the same worship of adoration that we pay to his divine humanity; because it is personally united to the divinity. In honouring the sacred heart we honour Jesus Christ himself.

Q. What is the origin of the devotion to the Sacred Heart?

A. The devotion to the Sacred Heart was revealed to the venerable Margaret Mary Alacoque, a French religious of the Visitation, who lived in the seventeenth century.

Q. Why were these devotions revealed in these late times?

A. To revive the fervour of Christians, by presenting for their love the most amiable and loving of hearts.

Q. What is the spirit of this devotion?

A. 1st, To honour by an unbounded gratitude and devotedness the infinite love of the Heart of Jesus for men, especially in the Holy Eucharist; 2nd, to repair by all possible means, the outrages to which his love exposed him during his mortal life, and still exposes him every day in the Holy Sacrament.

Q. What are the principal fruits of this devotion?

A. An ardent love for our Saviour, and graces innumerable, are the fruit and recompense of this devotion.

Q. What is the Confraternity of the Sacred Heart?

A. It is an association, approved by the church, in honour of the Sacred Heart of Jesus, and to which many indulgences are attached. The prayers to be recited are the *Our Father*, *Hail Mary*, and the *Creed* every day, with the following aspiration, or any other of similar import:

Oh! Heart of Jesus, at each instant in the day,
Increase the fire of thy love in my soul.

CHAPTER XLVII.

Christianity visible—Visitation—Assumption.

Q. What feast does the church celebrate on the 2nd of July?

A. On the 2nd of July the church celebrates the feast of the Visitation of the Blessed Virgin. We honour the visit of Mary to her cousin St. Elizabeth, to congratulate her on the graces with which she was favoured by God.

Q. By whom was the feast of the Visitation established?

A. It was established by Pope Urban IV., and made general in the fourteenth century by Pope Boniface the IX. to put an end to the great western schism which was desolating the church.

Q. What virtues did the Blessed Virgin practice in her visitation?

A. She practised many virtues which we should imitate in our conversations and visits, charity, humility, modesty, zeal for the glory of God.

Q. What feast is celebrated on the 15th of August?

A. The feast of the Assumption. Mary died from an effort of love, and her body was borne to heaven without the stain of corruption. The assumption of Mary is not an article of faith, but it is a truth which no one should doubt.

Q. When was the feast of the Assumption established?

A. The feast of the Assumption was established previous to the sixth century. It has always been celebrated with great pomp, and formerly it was celebrated above all with great fervour.

Q. What is the office of Mary in heaven?

A. Her office is similar to that of our Lord. She intercedes for us, pleads our cause, and dispenses with a liberal hand the graces of God; she loves us as never mother the most tender loved her child.

Q. What must we do to merit her protection?

A. To merit her protection we must, 1st, be faithful to grace, for thus Mary attained the pinnacle of glory; 2nd, making an offering to her each day; it matters not how small the offering, provided we persevere in the pious practice.

CHAPTER XLVIII.

Christianity visible—Nativity—Presentation.

Q. What feast do we celebrate on the 8th of September?

A. On the 8th of September we celebrate the feast of the Nativity, that is, the birth of the Blessed Virgin.

Q. Is this feast of ancient date?

A. It is of the eleventh century; it appears to have originated in France, whence it passed into the other portions of the church.

Q. What must we do to celebrate it well?

A. We must: 1st, thank God for having given us so good a mother; 2nd, felicitate the Blessed Virgin on

the plenitude of grace with which she was born; 3rd, form a resolution to imitate the virtues of the infant Mary.

Q. What is the feast of the Presentation?

A. It is the day on which Mary, at the age of three years, presented herself in the temple and offered up herself to the Lord.

Q. By whom was this feast established?

A. It was established by the churches of the east, and celebrated with great pomp from an early period. It passed into France after the Crusades, about the middle of the fourteenth century.

Q. How must we consider the Blessed Virgin in her feasts and in her whole life?

A. We must consider her as the model of all Christians, but especially of Christian women. As daughter, spouse, mother, widow, and ever virgin, Mary offers to women a perfect model in every position of life. It is by imitating the Blessed Virgin that they will enjoy that respect and happiness which religion is destined to procure them.

Q. What effects are produced by the veneration of the Blessed Virgin?

A. It fills the soul with meekness, purity, and confidence; it has an influence in sanctifying public morals, and inspires and ennobles the arts.

CHAPTER XLIX.

Christianity visible—Finding and Exaltation of the Holy Cross.

Q. What is the first festival established in honour of the cross?

A. That which Constantine caused to be established in memory of the miraculous cross which had appeared to him.

Q. Was this a solemn festival?

A. From the commencement it was very solemn, but it became still more so, when in 326, St. Helena, the mother of Constantine, had found the cross of our Saviour. These two circumstances form but one feast, which we call the Finding of the Holy Cross, and is celebrated on the third of May.

Q. What is the second feast in honour of the cross?

A. It is the Exaltation of the Holy Cross established in the eighth century, to return thanks to God for the restoration of the true cross, which the Persians had carried away from Jerusalem.

Q. How should we honour the cross?

A. We should honour it by meditating often on the lesson which it teaches us; placing it conspicuously in our houses; carrying it on our persons; saluting it whenever we pass it, and making the sign of the cross with devotion on ourselves.

Q. What is ths Way of the Cross?

A. Literally speaking, it is the space over which our Saviour bore the burden of the cross, and which extended from Pilate's hall to the place of Calvary, where he was crucified. We here understand, by the way of the cross, a representation of that trodden by our Lord, and to render the representation more striking, pictures representing the stages of his passion are placed at short distances from one another.

Q. Who established the way of the Cross?

A. The Sovereign Pontiffs established it to afford Christians an opportunity of travelling in spirit that way which our Saviour travelled in reality, and to excite in their souls deep sentiments of love and compunction.

Q. What are the fruits of this devotion?

A. 1st, to dissipate the darkness of our understanding;

2nd, to touch our hearts; 3rd, to aid us in meditating on the mysteries of the Passion.

CHAPTER L.

Christianity visible—Feast of St. Michael and the Guardian Angels.

Q. Is the veneration or honour paid to the angels of ancient origin?

A. It is derived from the Old Testament, and is found in all the practices or exercises of the church, as may be seen by the preface and canon of the mass, the litanies, and other prayers of great antiquity.

Q. What feast has the church established to honour the holy angels?

A. She has established two in particular; the feast of St. Michael, and that of the Guardian Angels.

Q. On what occasion was the feast of St. Michael established?

A. St. Michael, chief of the heavenly host, appeared in Mount Gargan, in Italy, in 493; and on this occasion a special feast was established to honour him and all the good angels.

Q. What veneration or honour do we render to the angels?

A. The honour we render them is an inferior honour, which refers to God. We honour them as the ministers of God, our intercessors, and our friends.

Q. What other feast has the church established in honour of the holy angels?

A. It is the feast of the Guardian Angels; it was established in the seventeenth century.

Q. With what sentiments ought this feast to inspire us?

A. With great gratitude to God, and a high esteem for our soul, which will make us respect ourselves, respect others, and never scandalize them.

Q. What do we owe to our Angel Guardian?

A. Three things: 1st, respect, on account of his presence; 2nd, love, on account of his goodness to us; 3rd, confidence, on account of his powerful protection.

CHAPTER LI.

Christianity visible—Feast of All-Saints.

Q. What feast do we celebrate the 1st November?

A. On the 1st November we celebrate the feast of all the saints, commonly called All-Saints. On this day the church invites us to the two-fold sentiment of joy and of sorrow. In the Epistle she encourages us by showing that there are in heaven saints of every country and every age. In the Gospel she marks the virtues we must practise in order to arrive there. In the preface she tells us that the saints are our brethren, that they look upon us with love, and aid us by their powerful prayers. At vespers she reminds us that we are exiles, and teaches us to sigh like the captive Israelites at Babylon, for the heavenly Jerusalem, our true country.

Q. Is the feast of All-Saints of ancient date?

A. It commenced in the seventh century; was established in Rome by Boniface IV., and then passed into all the churches.

Q. Why was it established?

A. 1st, to honour all the saints, especially those we do not know, or who have no appointed day during the year; 2nd, to thank God for the graces bestowed upon his elect; 3rd, to excite us to imitate the virtues of the saints; 4th, to give us an occasion to repair the faults committed in the celebration of the particular feast of each saint.

Q. What must we do to celebrate worthily the feast of All-Saints?

A. We must excite in our heart a great desire of heaven, and great disgust for the earth, and form the generous resolution to imitate the saints.

Q. What is the beatification of a saint?

A. It is an act by which the sovereign pontiff declares a person to be blessed after his death.

. Q. What is the canonization of a saint?

A. It is a solemn and definite decision by which the sovereign pontiff ranks a person in the number of the saints, and authorises honours to be paid him throughout the church.

Q. What is necessary in proceeding to the beatification and canonization of a saint?

A. Unquestionable miracles, wrought after the death of the person. Thus the church acts with a prudence wholly divine, which even heretics and the impious are forced to admit.

CHAPTER LII.

Christianity visible—All Souls.

Q. What feast do we celebrate the day after All-Saints?

A. The commemoration of all the dead, or All-Souls. By uniting these two feasts the church wishes to remind us that we are all brethren.

Q. Has the church always prayed for the dead?

A. She has always prayed for the dead, offering up the holy sacrifice the day of their death and on the anniversary; she prays for them ate very mass, and has instituted a particular feast for the relief of all the dead.

Q. Is the feast of ancient date?

A. It is of the tenth century; it originated in Franche Comte; and St. Odilon, abbot of Cluny, made it obligatory for all the monasteries of his order, whence it prevails throughout the church.

Q. What motives have we to pray for the dead?

A. We have four powerful motives to pray for the dead: the glory of God, charity, justice, and our own interest.

Q. What do you remark on the burial service of the dead?

A. 1st, that in it the church gives us an exalted idea of a Christian; 2nd, she consoles us therein, by the hope of the resurrection, which she loudly proclaims in her sorrowful chants.

Q. What signifies the cross planted at the head of the grave?

A. It signifies thas there reposes the body of a Christian, who lived in hope, and who confidently expects the day of general resurrection.

CHAPTER LIII.

Christianity visible—Dedication.

Q. What is the feast of the Dedication?

A. It is a feast by which we celebrate the consecration of our churches. Everything used in the service of religion should be holy; therefore the church consecrates her temples. This exterior consecration is but an image of our consecration to God; for we should be more holy than temples and altars.

Q. To whom belongs the right to consecrate churches?

A. To bishops only. It is preceded by a fast and long prayers, and accompanied with many and beautiful ceremonies, which teach us how holy is God, and with what respect we should enter the church.

Q. What sentiments should we have in entering the church?

A. Sentiments of joy and respect; for the church is the house of God our Father. All that we behold there speaks to our heart and inclines us to virtue; the bap-

tismal font, the pulpit, the tribunal of penance, the pictures of the saints, the altar, the cross, the communion rail.

Q. Why is the church dedicated under the invocation of a saint?

A. In order to give the faithful a model and a protector. They should celebrate the feast of their patron with great piety and a sincere desire to walk in his foot steps.

CHAPTER LIV.

General Summary—Religion in Time and in Eternity.

Q. How should we consider religion?

A. 1st, as a grand fact, which embraces all time, explains all things, and to which all things refer; 2nd, as an immense benefit and the source of all the blessings we enjoy.

Q. How is religion the source of all the blessings we enjoy?

A. Because it is to her we owe our lights, virtues, salutary institutions, good laws, the saints, and all those men who have really been benefactors to their fellow-men.

Q. What must we conclude from this?

A. We must conclude that religion is divine; for a religion which makes men better must be good; but it is good only because it is true; and true only because it is divine. Religion, therefore, which alone makes men better, and which alone has civilized them, is from God, and therefore divine.

Q. What religion is it that alone has rendered men better and alone has civilized them?

A. The only religion which has rendered men better and civilized them is the Catholic religion, to the exclusion of Arians, Mahometans, Protestants, and Philoso-

phers. The Catholic religion, therefore, alone is good, alone divine.

Q. What does religion propose to herself in civiliziug nations?

A. In civilizing them, that is, rendering them better, more enlightened, and more happy, religion proposes to lead them step by step to perfection, and to complete happiness in eternity, where they will receive the plenitude of the fruits of redemption.

Q. How do you call this complete happiness to which religion conducts us?

A. It is called heaven, and it will be the complement of all lawful desires: 1st, for God heaven will be the accomplishment of the wish expressed by the Saviour, *Father, thy kingdom come;* it will be the complete manifestation of his glory; the reign of a loving father over his obedient children; in a word, God in heaven will be *all in all things.* 2nd, for creatures heaven will be the accomplishment of the wish expressed by St. Paul, in their name: *All creatures groan, expecting their deliverance from corruption, and their participation* in the glory of the elect; heaven and earth will be renewed and clothed with a light and a beauty which we cannot conceive. 3rd, for man, heaven will be the accomplishment of all his desires, for body and mind.

Q. What does man desire for the body?

A. An agreeable habitation and splendid apparel: the heavenly Jerusalem will be our habitation, and our bodies will be robed in a raiment of glory and immortality more brilliant than the sun. Again, man desires for the body health, beauty, activity, life, and he stops at nothing to obtain these blessings; heaven will give us all these, without mixture of evil and for ever.

Q. What does man desire for the mind?

A. To know much and know it clearly, and there is

no effort he will not make to obtain this knowledge. In heaven we shall know all things, and know them clearly.

Q. What does man desire for the heart?

A. He desires to love and be loved; for this we oftentimes sacrifice fortune and even life itself. In heaven we shall love and be loved by all that is most amiable.

Q. What more do we desire?

A. We desire power and glory. In heaven we shall possess power and be crowned with a wreath more brilliant than all the diadems of kings on earth; in a word, heaven will be the restoration of all things to their primitive excellence, and their eternal repose in order.

Q. What must we conclude from this, and from the whole Catechism?

A. That we ought to love much and practise faithfully our holy religion, which renders us happy on earth, and leads us to perfect happiness in heaven.

THE END.